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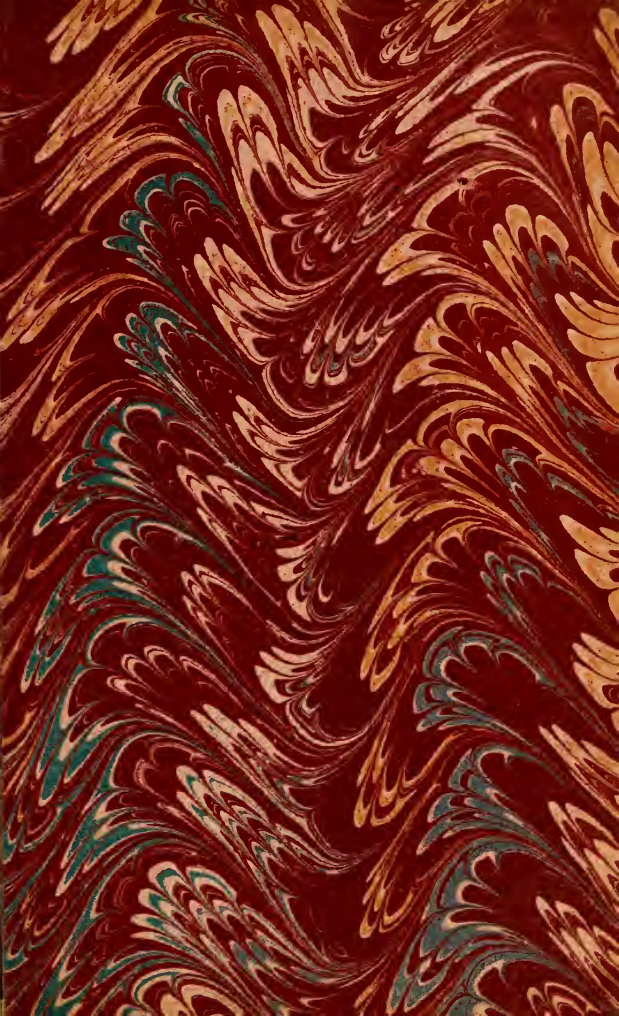


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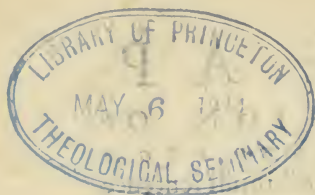
T H E A P-
P E L L A T I O N O F

I O H N [✓] K N O X E F R O M
the cruell and most iniust sentence
pronounced against him by the
false bishoppes and clergie of Scot
land, with his supplication and ex-
hortation to the nobilitie, e-
states, and cōmunaltie
of the same re-
alme.



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M. D. L V I I I.



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T O T H E N O B I L I T I E A N D E S T A T E S

tes of Scotland Iohn Knox wisheth grace, mercie,
and peace from God the father of our
Lord Iesus Christ with the
spirit of righteous
iudgement.

.*

T is not only the loue of life
temporall (right honorable)
neither yet the fear of corpo
rall death, that moueth me at
this present to expone vnto
you the iniuries done against me, and to
craue of you, as of lafull powers by God
appointed, redresse of the same, but partly
it procedeth from that reuerence whiche
euerie man oweth to Godds eternal trueth, *Euery mā*
and partly from a loue which I beare to *ought to*
your saluation, and to the saluation of my *confesse*
brethren abused in that realme by such, as *and reue-*
haue no fear of God before their eyes. It *rece* god-
hath pleased God of his infinite mercie, *des trueth.*
not onlie so to illuminate the eyes of my
minde, and so to tuche my dull hart, that
clearly I se, and by his grace vnfeanedly
beleue, that there is no other name geuen
to men vnder the heauen, in whiche salua- *Act. 4.*
tion consisteth, saue the name of Iesus a-
lone,

- Hebr. 10.* Who by that sacrifice which he did once offer vpon the crosse, hath sanctified for euer those that shall enherite the kingdom promised: but also it hath pleased him of his superaboundant grace, to make and appointe me most wretched of many thousandes a witnes, minister and preacher of the same doctrine: the somme whereof I did not spare to communicate with the my brethren being with them in the realme of Scotland in the yeare 1556, because I
- 1 Cor. 3.* know my selfe to be a steward and that ac-
- Mat. 25.* compts of the taltē cōmitted to my charge shalbe required by him who will admit no vaine excuse which fearfull men pretend. I did therefore (as God did minister) during the tyme I was conuersant with them (God is record and witnesse) truely and syncerly according to the gift grāted vnto me, deuide the worde of saluation, teachinge all men to hate Syn, whiche before God was and is so odious that none other sacrifice coulde satisfie his iustice except the death of his onlie sonne, and to magnifie the greate mercies of our heuenlie Father, who did not spare the substāce of his
- Iohn 3.* own glorie but did giue hym to the world
- Rom. 5, 8.* to suffer the ignominious and cruell de-
- 1. Cor. 5.* ath of the crosse, by that meanes to reconcile

cile his chofen children to hym felfe: teaching further what is the ductie of fuch as do beleue them felues purged by fuch a price from their former filthines. To wit, that they are bound to walke in the newnes of life fighting againft the luftes of the fleſhe and ſtudyinge at all tymes to glorifie God by fuch good woorkes as he hath prepared his children to walke in. *Rom. 6. Ephe. 4. 5 Ephe. 2.*

In doctrine I did further affirme, ſo taught by my maſter Chriſt Ieſus, that whoſoeuer denieth hym, yea or is aſhamed of hym before this wicked generation, hym ſhall Chriſt Ieſus denie, and of hym ſhall he be aſhamed whē he ſhall appeare in his maieſtie. And therefore I feared not to affirme that of neceſſitie it is, that ſuche as hope for life euerlaſting auoide all ſuperſtition, vaine religion, and idolatrie. Vaine religion and idolatrie I call, what ſoeuer is done in Goddes ſeruice or honour without the expreſſe commaundement of his own worde. *Mat. 10. Vaine religion or idolatrie.*

This doctrine did I beleue to be ſo cōformable to Goddes holie ſcriptures that I thought, no creature could haue bene ſo impudent as to haue dāned any point or article of the ſame. Yet neuertheleſſe me, as an heritike, and this doctrine as heritickall, haue your falſ biſhoppes and vngodlie clergie damned, pronouncing againſt *A ſentēce pronounced.*

THE APPELLATION

Appella- tion from the same. me a sentence of death, in testification wherof they haue burned a picture. From which fals and cruell sentence, and from all iudgement of that wicked generation

The re- quest of Iohn Knoxe.

I make it knowen to your honours, that I appeal to a lafull and generall counsil, to suche I mean, as the most auncient lawes and canones do approue to be holden, by suche as whose manifest impietie is not to be reformed in the same: most humbly requiring of your honours, that, as God hath appointed you princes in that people, and by reason therof requireth of your handes the defence of innocētes troubled in your dominion, in the meane tyme, and till the controuerfies, that this day be in religion, be lafully decided, ye receaue me and suche others, as most vniustlie by those cruell beastes are persecuted, in your defence and protection.

The petition of Protestantes.

Your honours are not ignorāt that it is not I alone, who doth sustain this cause against the pestilēt generation of Papistes, but that the most part of Germanie, the countrie of Heluetia, the kinge of Denmarke, the nobilitie of Polonia, together with many other Cities and Churches reformed, appeall from the tyrannie of that Antichrist, and most earnestly do call for a lafull and general couñsil, wherein may all cōtrouerfies in religion be decided by the
aucto-

auctoritie of Goddes most sacred worde. And vnto this same, as said is, do I appeal yet once againe, requiríng of your honours to hold my simple and playn appellatiõ of no lesse value nor effect, then if it had bene made with greater circunståce, solemnitie, and ceremonie, and that ye receaue me calinge vnto you, as to the powers of God ordained, in your protection and defence against the rage of tyrantes, not to mentaine me in any iniquitie, errour, or fals opinion, but to let me haue such equitie, as God by his worde, auncient lawes, and determinations of most Godlie counsils, graunte to men accused or infamed.

The word of God will that no man shall die except he be found criminall and worthie of death for offence committed, *Deut. 17.* of the whiche he must be manifestly conuicted by two or three witnesses. Ancient lawes do permitt iust defences to such as be accused (be their crimes neuer so horrible) and godlie counsilles will that neither Byshopp nor Person ecclesiasticall whatsoeuer accused of any crime shall sit in iudgement, consultation, or counsil, where the cause of such men, as do accuse them, is to be tried.

These things require I of your honours to be graunted vnto me: to wit, *The petitions of Iohn*
That the doctrine which our aduersaries *Knox.*

THE APPELLATION

condemn for heresie may be tried by the simple and playn word of God, that iust defenses be admitted to vs that sustain the battaile against this pestilent generation of Antichrist, and that they be remoued from iudgement in our cause, seinge that our accusation is not intended against any one particular persō, but against that hole kingdome whiche we doubt not to proue to be a power vsurped against God, against his cōmaundēment and against the ordinance of Christ Iesus established in his Church by his chefe Apostles: Iea we doubt not to proue the kingdome of the Pope to be the kingdome and power of Antichrist. And therefore my Lordes I can not cease in the name of Christ Iesus to require of you that the matter may cōme in examination, and that ye the estates of the realme by your auctoritie compell such as will be called bishoppes, not only to desist from their cruell murthering of such as do studie to promote goddes glorie in detecting and disclosing the damnable impietie of that man of syn the Romane Antechrist, but also that ye cōpell them to answer to suche crimes as shall be laid to their charge for not righteously instructing the flock committed to their cares.

*Note
well.*

Answer

But here I know two thinges shalbe doubted.

doubted. The former: whether that my ^{1. to obie-}
 appellation is lawfull and to be admitted ^{ctions.}
 seing that I am damned as an heritike:
 and secondarely whether your honours ²
 be bound to defend such as call for your sup
 port in that case, seing that your bishop-
 pes (who in matters of religion claime all
 auctoritie to appertaine to them) haue by
 their sentence allredy condemned me.

The one and the other I nothing doubt
 most clerely to proue. Fyrst that my ap-
 pellation is most Lawfull and iust: and
 secondarely that your honours can not
 refuse to defend me thus calling for your
 aid, but that in so doing ye declare your ^{NOTE.}
 selues rebellious to God, mentainers of
 murtherers and shedders of innocent
 blood.

How iust cause I haue by the ciuile law
 (as for their canon it is accursed of God) ^{The appel-}
 to appeale from their vniust sentence my ^{lation is}
 purpose is not to make long discourse. ^{iust and}
 Onlie I will touche the poyntes which all ^{lawfull.}
 men confesse to be iust causes of appella-
 tion. Fyrst lausfully could I not be som-
 moned by them being for that tyme ab-
 sent from their iurisdiction, charged with
 the preachīg of Christes Euāgill in a free
 citie not subiect to their tyrannie.
 Secondarely to me was no intimation ma-
 de of their sommondes, but so secrete was

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their surmised malice that the copie of the sommondes being required was denied.

Thirdlie to the realme of Scotland could I haue had no free nor sure accesſe being before exiled frō the ſame by their vniuſt tyrannie. And laſt to me they neither could nor can be competent and indifferent iudges, for that, before any ſommondes were raiſed againſt me, I had accuſed them by my lres published to the quene dowagier, and had intended againſt them all crimes, offering my ſelfe with haſard of life to proue the ſame, for the which they are not onlie vnworthie of eccleſiaſtical auctoritie, but alſo of any ſufferance within a commune welthe profeſſing Chriſt. This my accuſatiō preceding their ſomōdes, neither by the law of God, neither yet by the law of man can they be to me competent iudges till place be grāted vnto me opēlie to proue my accuſatiō intended againſt them, and they be compelled to make anſwer as criminalls. For I will plainlie proue that not onlie biſhoppes, but alſo Popes haue bene remoued frō all auctoritie and pronouncing of iudgement till they haue purged them ſelues of accuſations layd againſt them. Yea further I will proue that biſhoppes and Popes moſt iuſtly haue bene deprived frō all honours and adminiſtration for ſmaller crimes

crimes then I haue to charge the hole rable of your bishoppes.

But because this is not my chefe grounde *Goddess*
 I wil stand cōtent for this present to shew, *missingers*
 that lawfull it is to Goddess Prophetes and *may ap-*
 to preachers of Christ Iesus to appeall frō *peall from*
 the sentence and iudgement of the visible *unius sen-*
 church to the knolledge of the temporall *tences, and*
 Magistrate, who by Goddess law is bound *ciuile*
 to hear their causes, and to defend them *powers are*
 from tyrannie. *bound*

The Prophete Ieremie was cōmā- *to admit*
 ded by God to stand in the courte of the *them.*
 house of the Lord and to preach this ser-
 mon in effect. That Ierusalem should be *Ier.26.*
 destroyed and be expōned in opprobrie
 to all nations of the earth, and that also
 that famous tēple of God should be made
 desolate like vnto Sylo, because the pree-
 stes, the Prophetes, and the people did not
 walk in the Law, which God had pposed
 vnto thē, neither wold they obey the voy-
 ces of the Prophetes, whome God sent to
 call them to repentance.

For this sermon was Ieremie apprehended and a sentence of death was pronounced against hym and that by the pree-
 stes, by the Prophetes, and by the people,
 which thinges being bruted in the eares
 of the Princes of Iuda they passed vp frō
 the kinges house to the tēple of the Lord,
 and

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and sat down in iudgement for further knowledge of the cause. But the preestes and Prophetes continued in theyre cruell sentēce, which before they had pronouced saying, This man is worthie of the death: for he hath prophesied against this citie as your eares haue hard. But Ieremy moued by the holie Ghost, began his defence against that their tyrannous sentence in these wordes. The Lord (saith he) hath sent me to propheticie against this house, and against this citie all the wordes which you haue hard. Now therefore make good your wayes, and hear the voyce of the Lord your God, and then shall he repent of the euill whiche he hath spoken against you. As for me behold I am in your handes (so doth he speak to the Princes) do to me as you think good and righteous. Neuertheles know you this most assuredly, that if ye murther or sleie me, ye shall make your selues, this citie, and the inhabitants of the same criminall and gyltie of innocent blood. For of a trueth the Lord hath sent me to speak in your eares all those wordes.

Aduert.

The princes did absolve the Prophet whome the preests had condēned.

Then the princes and the people (saith the text) said, this man is not worthie of death, for he hath spoken to vs in the name of the Lord our God. And so after somme cōtention was the Prophete deliuered frō that

that dāger. This fact and historie manefestly proueth whatsoeuer before I haue affirmed. To wit, that it is Laufull for the seruantes of God to call for the help of the ciuile magistrate against the sctēce of death if it be vniust, by whome soeuer it be pronounced and also that the ciuile sword hath power to repressse the furie of the preefts and to absolue whome thei haue cōdēned. For the prophete of God was damned by those who then only in earthe were knowē to be the visibie churchē, to wit preefts & prophetes who thē were in Ierusalē the successors of Aarō to whome was geuē a charge to speak to the people in the name of God, and a precept geuē to the people to heare the lawe frō their mouthes, to the which if any should be rebellious or disobedēt he should die the death without mercie. These men I say thus auctorised by God, first did excommunicat Ierimie for that he did preache other wise then did the cōmune sort of prophetes in Ierusalem, and last apprehended him, as you haue hard, pronouncing against hym this sctēce afore writen frō the which neuertheles the prophete appealed, that is sought help and defence against the same and that most earnestly did he craue of the princes. For albeit he saieth, I am in your handes do with me as ye thinke righteous, he doth not contemne nor neglect his

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his life as thoghe he regarded not, what should become of hym, but i those his wordes most vehementlie did he admonishe the princes, and rulers of the people ge-
 uing them to vnderstād what God should

The meaning of these wordes I am in your handes, &c.
Deut. 17. require of the. As he should say, You princes of Iuda, and rulers of the people, to whom appertaineth indifferentlie to iudge betwixt partie and partie, to iustifie the iust man and to cōdemne the malefactor, you haue hard à sentence of death pronounced against me by those, whose lippes ought to speake no decept, because they are sanctified and appointed by God hym selfe to speake his law and to pronounce iudgement with equitie, but as they haue left the liuing God, and haue taught the people to follow vanitie, so are they becōmed mortall ennemies to all Gods true seruantes, of whom I am one rebuking their iniquitie, apostasie and defection from God which is the onlie cause they seke my life. But a thing most contrarie to all equitie, law and iustice it is, that I am sent of God to call them, this people, and you againe to the true seruice of God, from the which you are all declined, shall suffer the death because that my ennemies do so pronounce sentence. I stād in your presēce, whome God hath made princes, your power is aboue their tyrannie, before you do I expone
 ne

ne my cause I am in your handes and can not resist to suffer what ye think iust. But lest that my lenitie and paciēce should either make you negligent in the defence of me in my iust cause appealing to your iudgemēt, either yet encourage my ennemies in seekinge my blood, this one thinge I dar not consile: That if you murder me, (which thinge ye do if ye defend me not) ye make not only my ennemies gyltie of my blood, but also your selues and this hole citie. By these wordes I say, it is euident, that the prophete of God beig dāned to death by the preestes and by the prophetes of the visible Church, did seekē aid support and defence at the princes and temporall magistrates, threatnyng his blood to be required of theyre handes, if they by theyre auctorite did not defend hym from the furie of his ennemies: alledging also iust causes of his appellation, and why he ought to haue bene defended: to wit, that he was sent of God to rebuke theire vices and de- *The cau-*
 fection from God: that he taught no do- *ses of his*
 ctrine which God before had not pronoun *appella-*
 ced in his Law: that he desired theyre con- *tions and*
 uersion to God, continuallie calling vpon *why he*
 them to walk in the wayes which God had *ought to ha*
 approued and therefore doth he boldlie *ue bene*
 craue of the princes, as of Goddes lieutenā *defended.*
 tes to be defended from the blynd rage &

tyrannie of the preests, notwithstanding that they claimed to themselves auctoritie to iudge in all matters of religion. And the same did he what tyme he was cast in pryson and thereafter was brought to the presēce of king Zedechias, after I say that he had defended his innocētie, affirmyng that he neither had offended against the king, against his seruantes, nor against the people, at last he made intercession to the king for his life, saying,

Jerem. 38. But now my lord the king take hede, I beseeche thee let my prayer fall in to thy presēce commaund me not to be caried againe in to the house of Jonathan the scribe, that I dye not there.

And the text witnesseeth that the king commaunded the place of his imprysonment to be chaunged. Whereof it is euident, that the prophet did offer then once seke help at the ciuile power and that fyrst the princes, and thereafter the king did acknowledge, that it appertained to their office to deliuer him from the iniust sentence, which was pronounced against him. yf any thinke that Ieremie did not appeall becaus he onely declared the wronge done vnto him, and did but craue defence according

according to his innocencie let the same man vnderstand, that none other wise do I appeale from that fals and cruell sentence, which your Byshoppes haue pronounced *Iust cause* against me. Neither yet can there be any *of appella* other iust cause of appellation but inno- *tion.*

cécie hurt, or suspected to be hurt, whether it be by ignorance of a iudge, or by malice and corruption of those, who vnder the title of iustice do exercise tyrānie. if I were a thefe, murtherer, blasphemmer, open adulterer, or any offender whome Gods worde commaundeth to suffer for a crime committed, my appellation were vaine and to be reiected: but I being innocēt, yea the doctrine which your Byshoppes haue condemned in me, being Gods eternall veritie, haue no lesse libertie to craue your defence against that cruelty, then had the Prophet Ieremie to seke the ayde of the Princes and King of Iuda. But this shall more plainly appear in the facte of saint Paule, who after that he was apprehended in Ierusalem, did fyrst claime to the libertie of Romayne citezēs for auoiding tormēt, what tyme that the captayn would haue examined hym by questions: there after in the coucile, where no rightious iudgement was to be hoped for, he affirmed that he was a Pharisie, and that he was accused of the resurrection of the dead, and

Act. 22.

23. 24. 25.

25.

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last in the presence of Festus he appealed from all knowledge and iudgement of the Preeſtes at Ieruſalem to the Emperour: of which laſt point, becauſe it doth cheſelie appertaine to this my cauſe, I will ſomewhat ſpeak.

After that Paule had diuerſe tymes bene accuſed, as in the Actes of the apoſtles is manifeſt, at the laſt the cheſe Preeſtes and theyre faction came to Ceſarea with Feſtus the preſidēt, who preſented to them Paule in iudgement, whome they accuſed of horrible crimes: which neuertheles they could not proue, the Apoſtle defending that he had not offended neither againſt the Law, neither againſt the Temple, neither yet againſt the Emperour.

Act. 25.

But Feſtus willing to gratifie the Iewes, ſaid to Paule: Wilt thou go vp to Ieruſalem, and there be iudged of theſe thinges in my preſence? But Paule ſaid: I ſtand at the iuſtice ſeat of the Emperour, where it behoueth me to be iudged, I haue done no iniurie to the Iewes as thou better knoweſt. Yf I haue done any thing iniuſtly, or yet committed crime worthie of death, I reſuſe

refuse not to die. But if there be nothing of these thinges true, where of they accuse me, no man may geue me to them: I appeall to Cesar.

It may appear at the first sight that Paule did great iniurie to Festus the iudge, and to the hole order of the preesthode, who did hope greater equitie in a cruell tyrant then in all that session and learned companie. Which thinge no dout Festus did vnderstād, pronouncing these wordes: Hast thou appealed to Cesar? thou shalt go to Cesar. As he would say, I as a man willing to vnderstād the truth before I pnoūce sentence, haue required of thee to go to Ierusalem, where the learned of thyne owne nation may heare thy cause and decerne in the same. The controuersie standith in matters of religion. Thou art accused as an apostatat from the Law, as a violator of the temple, and transgressor of the traditions of theyre fathers: in which matters I am ignorant, and therefore desire information by those, that be learned in the same religion, wherof the question is. And yet doest thou refuse so many godly fathers to hear thy cause, and doest appeale to the Emperour: preferring hym to all

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our iudgements, of no purpose belike, but to delay tyme. Thus I say it myght haue appeared that Paule did not only iniurie to the iudge and to the Preeſtes, but alſo that his cauſe was greatly to be ſuſpected: partly for that he did reſuſe the iudgement of thoſe that had moſte knowledge (as all men ſuppoſed) of Gods will and religion: and partly becauſe he appealed to the Emperour, who then was at Rome farr abſent from Ieruſalem, a man alſo ignorant of God and ennemie to all vertue. But the Apoſtle conſidering the nature of his enemies, and what thinges they had intended againſt hym, euen from the fyrſt day that he began freelie to ſpeak in the name of

why Paule would admytt none of the Leviticall order to iudge in his cauſe. Chriſt, did not fear to appeale from them, and from the iudge that would haue gratified them. They had profeſſed theſe ſelues plain enemies to Chriſt Ieſus and to his bleſſed Euangill, and had ſought the death of Paule, yea euen by factiōs and reaſonable conſpiracie: and therefore by no meanes would he admit them either iudges in his cauſe, either auditours of the ſame as Feſtus required: but grounding him ſelfe vpon ſtrong reaſons, to wit, that he had not offēded the Iewes, neither yet the Law, but that he was innocēt, and therefore that no iudge ought to geue hym in the hādes of his enemies: grounding, I ſay, his appellation

lation vpon these reasons, he neither regarded the displeasure of Festus, neither yet the brute of the ignorant multitude, but boldly did appeal from all cognition of them to the iudgement of the Emperour, as said is. By these two examples I doubt not but your honours do vnderstand, that lawfull it is to the seruantes of God oppressed by tyrānie to seke remedie against the same, be it by appellation from their sentence, or by imploring the helpe of ciuile Magistrates. For what God hath approued in Ieremie and Paul, he can condemne in none that likewise be entreated. I might alledge some histories of the primatiue Church seruing to the same purpose: as of Ambrose and Athanasius, of whom the one would not be iudged but at Millan, where that is doctrine was hard of all his Church and receaued and approued by many: and the other would in no wise geue place to those cōciles, where he knew that mē conspired against the trueth of God should sit in iudgement and cōsultatione. But because the Scriptures of God are my only foundation and assurance in all matters of weight and importāce, I haue thought the two former testimonies sufficient, as well to proue my appellation reasonable and iust, as to declare to your honours that with safe conscience ye can not refuse to

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admit the same. Yf any thinke it arrogacie or foolishnes in me to compare my selfe with Ieremie and Paule, let the same man vnderstād that as God is immutable, so is the cause the veritie of his glorious Euangill of equal dignitie, whensoever it is impugned, be the membres suffering neuer so weak. What I think touching myne owne person, God shall reueale when the secrets of all hartes shall be disclosed, and such as with whome I haue bene conuersant, can partly witnesse, what arrogacie or pryde they espie in me. But touching the doctrine and cause which that adulterous and pestilent generatiō of Antichrists seruāts (who wilbe called Bysshoppes amongst you) haue condēned in me, I neither fear nor shame to cōfesse and auow before man and Angell to be the eternall trueth of the eternall God. And in that case I dout not to cōpare my selfe with any membre in whome the trueth hath bene impugned sēce the begynnyng. For as it was the trueth which Ieremie did preach in these wordes,

Jerem. 2. The Preestes haue not knowen me (saith the Lord) but the pastors haue traiterously declined and fallen back from me. The Prophetes haue prophesied in Baal, and

and haue gone after those things,
which can not helpe. My people
haue left the fontaine of liuing
waters, and haue digged to them
selues pits, which can containe
no water:

As it was a trueth that the pastors and
watchmen in the daies of Isaie were be- *Esa. 56.*
comed dōme dogs, blynd, ignorāt, proud
and auaricious. And finally as it was a
trueth, that the Princes and the Preestes
were murtherers of Christ Iesus, ad cruell *Act. 3.*
persecutors of his Apostles: so likewyse it *Co 4.*
is a trueth (and that moſte infallible)
that those that haue condemned me (the
holerable of the papisticall clergie) haue
declyned from the true faith, haue geuen
eare to deceauable spirits and to doctrine *Tim. 4.*
of deuils, are the sterres fallen from the
heauen to the earth, are fontaines without *Iude 1.*
water: and finally are ennemies to Christ *2. Pet. 2.*
Iesus, deniers of his vertue, and horrible
blasphemours of his death and passiō. And
further as that visible Church had no cri-
me, where of iustly they could accuse ei-
ther the Prophetes, either the Apostles, ex-
cept theyr doctrine only: so haue not such
as seke my blood other crime to lay to my
charge, except that I affirm, as alwaies I of-

THE APPELLATION

*Let the
cause be
noted.*

fer to proue, that the religion, which now is maintained by fier and sword, is no lesse contrarious to the true religion taught and established by the Apostles, then is darknes to light, or the Deuill to God: and also that such as now do claime the title and name of the Church are no more the elect spouse of Christ Iesus, then was the Synagoge of the Iewes the true Church of God what tyme it crucified Christ Ies^{us}, damned his doctrine and persecuted his Apostles. And therefore seing that my battail is against the proude and cruell hypocrites of this age, as that battaill of those most excellent instrumentes was against the fals Prophetes and malignant Church of theyr ages: neither ought any man think it strange that I cōpare my self with them, with whome I sustaine a cōmon cause, neither ought you my Lordes iudge your selues lesse addetted and bound to me calling for your support, then did the Princes of Iuda think thē selues boude to Ieremie, whome for that tyme they deliuered notwithstanding the sētēce of death pronounced against him by the visible Church. And thus much for the right of my appellation, which in the bowelles of Christ Iesus I requier your honours not to esteeme as a thing superfluous and vaine, but that ye admitt it, and also accept me in your protection and

and defence, that by you assured I may haue
 access to my natie coutrie, which I neuer
 offended to the end: that freely and openly in
 the presence of the hole realme I may geue
 my confession of all such pointes as this
 day be in controuersie, and also that you
 by your auctoritie which ye haue of God,
 compell such, as of long tyme haue blyn-
 ded and deceaued both your selues and *Answer*
 the people, to answer to such thinges as *to an ob-*
 shalbe laide to their charge. But lest that *jection or*
 somme doubt remayne, that I require more *dout.*
 of you then you of conscience are bound
 to graunt, in few wordes I hope to proue
 my petition to be such, as without Gods hea-
 uy displeasure ye can not deny. My peti- *The peti-*
 tion is, that ye, whome God hath appointed *tion of Iohn*
 heades in your comune welth, with single *Knox.*
 eye do studie to promote the glorie of
 God, to prouide that your subiectes be
 rightly instructed in his true religion, that
 they be defended from all oppression and
 tirannie, that true teachers may be main-
 tained, and such as blynde and deceaue the
 people, togyther also with all idle bellies
 which do robbe and oppress the flock,
 may be remoued and punished as Gods
 Law prescribeth. And to the performace
 of euery one of these, do your offices and
 Names. The honours and benefites, which
 ye receue, the Law of God vniuersally ge

THE APPELLATION

uen to all men, and the examples of moste godlie Princes bynde and obliſh you.

The ſingular honours which Magiſtrats receaue of God ought to moue them with alldiligẽce to promote his religio.

My purpose is not greatly to labour to proue, that your hole studie ought to be to promote the glorie of God, neither yet will I studie to alledge all reasons that iuſtly may be broght to proue that ye are not exalted to reigne aboue your brethré as men without care and ſolicitude. For theſe be principals ſo grafted in nature, that verie Ethnicks haue confeſſed the ſame. For ſeing that God only hath placed you in his chaire, hath appointed you to be his lieutenantes, and by his owne ſeall hath marked you to be Magiſtrats, and to rule aboue your brethren, to whom nature neuertheles hath made you lyke in all points (for in conception, birth, life, and death ye differ nothing from the commune ſort of men, but God only, as ſaid is, hath promoted you, and of his eſpecial fauour hath geuen vnto you this prerogatiue to be called Gods :) how horrible ingratitude were it then, that you ſhould be founde vnfaithful to hym, that thus hath honored you? And further what a monſter were it that you ſhould be proued vnmerciful to them, aboue whome ye are appointed to reigne as fathers aboue theyre children? becauſe I ſay that verie Ethnicks haue graunted, that

that the cheefe and fyrst care of Princes, and of such as be appointed to rule aboue others, ought to be to promote the glorie and honour of theyr goddes, and to maintaine that religion, whiche they supposed to haue bene true. And that theyre second care was to maintaine and defend the subiects committed to theyre charge in all equitie and iustice. I will not labour to shew vnto you what ought to be your studie in maītainyng Gods true honour: lest that in so doing I should seme to make you lesse careful ouer Gods true religion, then were the Ethnickes ouer theire idolatrie. But because other petitions may appere more hard and difficile to be graunted, I purpose brefely, but yet freely, to speak what God by his worde doth assure me to be true. To wit, fyrst *The duties of Magistrats.* that in conscience you are bounde to punyssh malefactors, and to defende innocents imploringe your helpe: secondarily that God requireth of you to prouide that your subiects be rightly instructed in his true religion, and that the same by you be reformed whensoever abuses do crepe in by malice of Satan and negligence of men: and laste that ye are bounde to remoue from honour, and to punish with death (if the crime so require) such as deceaue the people, or defraude them of that foode

of theyre soules, I meane Gods liuely worde. The fyrst and seconde are moste playne by the wordes of S. Paule thus speaking of lawfull powers.

Rom. 13.

Let euerie soule (saith he) submit hym selfe vnto the hygher powers. for there is no power but of god. The power that be, are ordained of God. Whosoever therefore resisteth power, resisteth the ordinance of God, and they that resist shall receaue to them selues damnation. For rulers are not to be feared of those that do well, but of those that do euill. Wilt thou then be without fear of the power? do that which is good, and so shalt thou be praised of the same. For he is the minister of God for thy welth. But if thou do that which is euill, fear. For he beareth not the sword for nought: for he is the minister of God to take vengeance on them that do euill.

As the Apostle in these wordes moste straitly commaundeth obedience to be geuen

geuen to lawfull powers, pronouncing Gods wrathe and vengeance against such as shall resist the ordonaunce of God, so dothe he assigne to the powers theyre offices, which be to take vengeance vpon euil doers, to maintaine the well doers, and so to ministrate and rule in theyre office, that the subiectes by them may haue a benefite and be praised in well doing. Now if you be powers ordeined by God (and that I hope all men will graunte) then by the plainewordes of the Apostle is the sworde geuen vnto you by God for maintenance of the innocent, and for punysshment of malefactors. But I and my brethren with me accused, do offre not only to proue our selues innocents in all thinges laid to our charge, but also we offre most euidently to proue your Bysshoppes to be the verie pestilence, who haue infected all christianitie. And therefore by the plaine doctrine of the Apostle you are boude to maitaine vs, and to punyssh the other being euidently cōuict and proued criminall. Moreouer the former words of the Apostle do teach, how far hie powers be bounde to theyre subiectes: to wit, that because they are Gods ministers by hym ordeined for the profit and vtilitie of others, moſte diligently ought they to intēd vpon the same. For that cause assigneth the holie Ghost

*In what
pointes be
Powers
bounde to
theyre sub
iectes.*

THE APPELLATION

commaunding subiectes to obey, and to pay tribute:saing,

Rom. 13. For this do you pay tribute and
tole.

That is because they are Gods ministers, bearing the sworde for your vilitie. Wherof it is plaine, that there is no honour without a charge annexed. And this one point I wishe your wisdomes dipely to consider : that God hath not placed you aboue your brethren to reigne as tyrantes without respect of theyre profit and commoditie. You heare the holie Ghost witnesse the contrarie, affirming that all lawfull powers be Gods ministers ordered for the welth, profit and saluatiō of their subiectes, and not for theyre destructiō. Could it be said (I beseech you)

*Let the similitude
be noted.*

that Magistrates, inclosing theyre subiects in a citie without all victuales, or geuing vnto them no other victuales but such as were poisoned, did rule for the profit of theyr subiettes ? I trust that none would be so foolish as so to affirme: but that rather euerie discrete person would boldly affirme, that such as so did, were tyrantes vnworthie of all regiment. Yf we will not deny that, whiche Christ Iesus affirmeth to be a trueth infallible, to wit,
That the soule is greater and more precious,

tious, then is the bodie: then shall we ease-
 ly espye how vnworthie of auctoritie be
 those, that this day debarre theyre sub-
 iectes from the hearing of Gods worde,
 and by fier and sworde compell them to
 feede vpon the verie poison of theyre sou-
 les, the damnable doctrine of Antichrist.
 And therefore in this poit I say, I cannot
 cease to admonish your honours dili-
 gently to take heede ouer your charge,
 which is greater then the most parte of
 men suppose. It is not ynough that you
 abstaine from violēt wrong, and oppres-
 sion which vngodlie men exercise against *It is not*
 theyr subiectes: but ye are further boude, *inough*
 to witt, that ye rule aboue them for theyre *that m-*
 welth. Which ye can not do, if that ye ei- *lars op-*
 ther by negligence not prouiding true *presse not*
 pastors, or yet by your maintainance of *theyre sub*
 such as be rauening wolues, suffer theyre *iects.*
 soules to sterue and perishe for lack of the
 true foode, which is Christes Euangill
 syncerely preached. It wil not excuse you
 in his presence, who will require accom-
 pte of euerie talent committed to your
 charge, to say that ye supposed that the
 charge of the soules had bene committed
 to your Byshoppes. No no, my Lordes,
 so ye can not escape Gods iudgement. For
 if your Byshoppes be proued to be no
 Byshoppes, but deceauable theues and

THE APPELLATION

rauenyng wolues (which I offer my selfe
The offer to proue by Gods word, by law, and coun-
of Iohn cils, yea by the iudgement of all the godly
Knox and learned frō the primatiue Church to this
his accusa day) then shall your permission and de-
tion in- fence of them be reputed before God a
tended participation with theyr thefte and mur-
against ther. For thus accused the Prophete Esaie
the papi- the Princes of Ierusalem.

sticall By Thy prices, saith he, ar apostatats:
shoppes. that is obstinat refusers of God, and they
Esaie 1. ar companions of theues.

This greuous accusation was laid a-
 gainst them, albeit that they ruled in that
 citiewhich sometyme was called holy, whe-
 re then were the temple, rites and ordo-
 nances of God: because that not onlie
 they were wicked them selues, but chiefe-
 ly because they maintained wiked men
 theyr Preestes ad fals pphetes in honours
 and auctoritie. yf they did not escape this
 acufatio of the holie Ghost ī that age, loo-
 ke ye neither to escape the accusation nor
 the iudgemēt which is pronouced against
 the maitainers of whicked men: to wit that
 the one and the other shall drinck the cup-
 pe of Gods wrathe and vengeance togi-
 ther. and lest ye should deceaue your sel-
 ues, esteeming your Byshoppes to be ver-
 tuous

Ierem. 23.

Ex 27.

Ezech. 13.

Hosa 4.

tuous and godlie, this do I affirme and of
fer my selfe to proue the same, that more
wicked men, then be the hole rabble of
your clergie, were neuer from the begyn-
ning vniuersally knowen in any age, yea
Sodome and Gomorra may be iustified in
theyre respect. For they permitted iust
Lot, to dwell amongst them without any
violēce done to his bodie, which that pe-
stilent generation of your shauen sort doth
not, but moſte cruelly persecute by ſier
and ſworde the true membres of Chriſtes
bodie for no other cauſe, but for the true
ſeruiſe and honoring of God. And therefo-
re I fear not to affirme that, which God
ſhall one day iuſtifie: That by your offi-
ces ye be bound, not only to repreſſe their
tyrānie, but alſo to puniſhe them, as theues
and murtherers, as idolators and blaſphe-
mers of God, and in their roumes ye are bound
to place true preachers of Chriſts Euā-
gile for the inſtruction, comfort, and ſalua-
tion of your ſubiectes, aboue whome els
ſhall neuer the holy Ghoſt acknowledge,
that you rule in iuſtice for their proffit. Yf
ye pretend to poſſeſſe the kingdome with
Chriſt Ieſus, ye may not take exāple nei-
ther by the ignorant multitude of Princes,
neither by the vngodly and cruell rulers
of the earth, of whome ſome paſſe their
tyme in ſlouth, inſolētie, and ryote with-
profit.

THE APPELLATION

out respect had to goddes honour or to the saluatiō of theyre brethré: and other moſte cruelly oppreſſe with proude Nīrod ſuch as be ſubiect to them. But your pattern and example muſt be the practiſe of thoſe, w- home God hath approued by the testi- monie of his worde as after ſhalbe declared.

Of the premisses it is euident that to lawfull powers is geuen the ſworde for punyſhement of malefactors, for mainte- nance of innocents, and for the proſitt and vtilitie of theyr ſubiects: Now let vs conſider, whether the reformation of reli- gion fallen in decay, and punyſhement of falſe teachers do appertaine to the ci- uile Magiſtrate and nobilitie of any re- alme. I am not ignorant that Sātan of old tyme for mentainance of his darknes hath obtained of the blynd world two cheſe points. Former, he hath perſuaded to Prin- ces, rulers, and magiſtrates, that the ſec- ding of Chriſtes flock appertaineth no- thing to theyre charge, but that it is re- iected vpon the Byſhoppes, and eſtate ec- cleſiaſticall: and ſecondarelie that the re- formation of religion, be it neuer ſo cor- rupt and the puniſhement of ſuch, as be ſworne ſouldiers in theyre kingdome, are exempted from all ciuile power and are reſerued to them ſelues, and to theyre own cognition. But that no offender can iuſtly
be

*what Sa-
tan hath
obtained
of the
blind
world.*

be exempted from punyishment, and that the ordering and reformation of religion with the instruction of subiects, doth especially appertaine to the ciuile Magistrate, shall goddes perfect ordenaunce, his plaine worde, and the factes and examples of those that of God are highly praised, moſte euidently declare.

When God did eſtabliſh his Law, ſtatutes and ceremonies in the middeſt of Iſrael, he did not exempt the matters of religion from the power of Moſes, but as he gaue hym charge ouer the ciuile politie, ſo he put in his mouth and in his hand: That is, he fyrſt reuealed to hym, and thereafter commaunded to put in practiſe what ſoeuer was to be taught or done in matters of religiō. Nothing did God reueale particularly to Aaron, but altogether was he commaunded to depend from the mouth of Moſes: Yea nothing was he permitted to do to hym ſelf or to his children either in his or theyr inauguration and ſanctification to the preeſthode, but all was committed to the care of Moſes, and therefore were theſe wordes ſo frequently repeted to Moſes,

Thou ſhalt ſeperate Aaron and his ſonnes from the middeſt of the people of Iſrael, that they may

*The mat-
ters and
reformatiō
of religion
appertaine
to the care
of the ci-
uile power
Exod. 21.
24. 25.
C.*

Note:

Exod. 28.

execute the office of the Preeſthode, thou ſhalt make vnto them garments, thou ſhalt annoynte them, thou ſhalt waſh the, thou ſhalt fill theyr handes with the ſacrifice.

And ſo furth of euerie rite and ceremonye, that was to be done vnto the, eſpeciall commaundement was geuen vnto Moſes, that he ſhould do it. Now if Aarō and his ſonnes were ſo ſubiect to Moſes, that they did nothing but at his commaundement, who dar be ſo bold as to affirme that the ciuile Magiſtrate hath nothing to do in matters of religiō? For ſeing that the God did ſo ſtraytly require, that euen thoſe, who did beare the figure of Chriſt, ſhould receaue from the ciuile power as it were theyre ſanctification, and entrāce to theyr office; and ſeing alſo that Moſes was ſo far preferred to Aaron, that the one commaunded and the other did obey, who dar elteme that the ciuile power is now become ſo prophane in Gods eyes, that it is ſequeſtered from all intromiſſion with the matters of religion. The holie gholt in diuers places declarethe the contrarie. For one of the cheſe precepts commaunded to the king, when that he ſhould be placed in his throne, was to write the ex-
amplō

ample of the booke of the Lordes law, that it should be with hym, that he might read in it all the daies of his life, that he might learn to fear the Lord his God, and to kepe all the wordes of his law, and his statutes to do them. This pręcept requireth not onlye, that the king should hym selfe fear God, kepe his Law, and statutes, but that also he as the chiefe ruler, should prouide that goddes true religion should be kept inuiolated of the people and flock, which by God was committed to his charge. And this did not onlie Dauid and Salomon perfectly vnderstād, but also somme godlie kinges in Iuda after the apostasie and idolatrie, that infected Israel by the meanes of Ieroboam, did praetise theyre vnderstanding and execute theyre power in somme notable reformationes. For Asa and Iosaphat kinges in Iuda, synding the religion altogither corrupt, did applie theyre hearts (saieyth the holie ghost) to serue the Lord, and to walk in his waies : and thereafter doth witnes that Asa remoued from honours his mother, somme say grádmother, because shee had committed and laboured to maintaine horrible idolatrie. And Iosaphat did not only refuse strange goddes hym selfe, but also distroying the chiefe monuments of idolatrie, did send furth the.

The factes of Godlie kinges are an interpretation of the law and declaration of theyre power.

2. Paral. 14. & 17.

Note.

THE APPELLATION

to instruct the people, whereof it is playne that the one and the other did vnderstand suche reformatiōs to appertaine to their dueties. But the factes of Ezechias, and of Iosias do more clerely proue the power and duetic of the ciuile Magistrate in the reformation of religion. Before the reign of Ezechias so corrupt was the religion that the dores of the house of the Lord were shut vpp, the lampes were extinguished, no sacrifice was orderly made, but in the first yeare of his reigne the first moneth of the same, did the king open the dores of the temple, bring in the Pree-
 stes and Leuites and assembling them together did speak vnto them as folloeth.
 Hear me o yce Leuites and be sanctified now, and sanctifie also the house of the Lord God of your fathers and carie furth from the sanctuarie all filthynes (he meanneth all monumēts and vesselles of idolatrie) for our fathers haue transgressed and haue committed wickednes in thee eyes of the eternall our God, they haue left hym and haue turned theyre faces from the tabernacle of the Lord. and therefore is the wrath of the Lord cōmed vpon Iuda and Ierusalem. Behold our fathers haue fallen by the sworde, our sonnes, daughters and wifes are led incaptiuitie, but now haue I purposed in my heart to make a couenan

2. Paralip
29.

*Aduert
that the
kinge ta-
keth vpon
him to cō-
mand the
preestes.*

te with the Lord God of Israel, that he may turne the wrath of his furie from vs. And therefore my sonnes (he swetely exhorteth) be not faint, for the Lord hath chosen you to stand in his presence and to serue hym. Such as be not more then blynd clerely may perceauē that the king dothe acknowledge, that it appertained to his charge to reforme the religion, to appoint the Leuites to theyre charges and to admonish thē of theyre ducie and office, which thing he more euidently declareth, writing his lettres to all Israel, to Ephraim, an Manasses, and sent the same by the handes of messingers hauing this tenour.

You sonnes of Israel return to ^{2. Pa. 30,} the Lord God of Abraham Isaac, and Israel, and he shall return to the residue that resteth from the handes of Assur. Be not as your fathers and as your brethren were who haue trasgressed against the Lord God of theyre fathers, who hath made them desolate as you see. Holde not your heart therefore, but giue your hand vnto the Lord, return vnto his sanctuarie, serue

hym and he shall shew mercie vnto you, to your sonnes, and doughters that be in bondage, for he is pitifull and easie to be intreated.

Thus far did Ezechias by letters and messingers prouoke the people, declined from God to repentance, not only in Iuda, *NOTE.* where he reigned lafull king, but also in Israel, subiect then to another king. And albeit that by somme wicked men his messingers were mocked, yet as they lacked not theyre iust punishmēt (for within sixe yeares after Samaria was destroyed and Israel led captiue by Salmanazar) so did not the zelous king Ezechias desist to prosecute his duetic in restoring the religion to Gods perfect orderance, remouing all abominations.

The same is to be red of Iosias, who did not only restore the religion, but did further destroy all monumentes of idolatrie, which of long tyme had remained. For it is written of him, that after that the booke of the law was found, and that he had asked counsil at the prophetesse Hulda, he sente ad gathered all the elders of iuda and Ierusalem, and standing in the temple of the Lord he made a conuenant, that all the people from the great to the small should walk after the Lord, should obserue his law, statutes

2.par.34.

2.Reg.

23.

tutes and testimonies with all theyre heart,
 and all theyre soule, and that they should
 ratifie and confirme, what soeuer was writ- *The king*
 ten in the booke of God. He further cōmaun *commaun*
 ded Helkias the hie preest, and the preestes *ded the*
 of the inferiour order, that they should ca *preestes.*
 rie furth of the temple of the Lord all the
 vessels, that were made to Baal, which he
 burnt and did carie theire pouder to Beth
 el. He did further distroy all monuments
 of idolatrie, yea euen those that had remai
 ned frō the dayes of Salomō. He did burn
 them, stampe them to powder, whereof one
 part he scattered in the broke Kidron and
 the other vpon the sepulcrs and graues
 of the idolaters, whose bones he did burn
 vpo the altars, where before they made sa
 crifice not only in Iuda, but also in Beth
 el, where Ieroboam had erected his idola
 trie: yea he further proceded, and did kyll
 the preestes of the hie places, who were
 idolaters, and had deceaued the people: he
 did kyll them, I say, and did burn theyre
 bones vpon theyre owne altars, and so re
 turned to Ierusalem. This reformatiō ma
 de Iofias, and for the same obtained this te
 stimonie of the holie Ghost, that neither
 before hym neither after hym was there
 any suche kīg, who returned to God with
 his hole soule, and with all his strengthe
 according to all the law of Moses.

THE APPELLATION

Of which histories it is euident that the reformation of religion in all points, together with the punishment of false teachers doth appertaine to the power of the ciuile Magistrate. For what God required of them, his iustice must require of others hauing the like charge and auctoritie: what he did approue in them, he can not but approue in all others, who with like zeale and synceritie do interprise to purge the Lordes temple and sanctuarie. what God required of them, it is before declared, to wit: that most diligently they should obserue his Law, statutes and ceremonies. And how acceptable were theyre factes to God, doth he him selfe witnesse. For to somme he gaue most notable victories without the hande of man, and in
2. Par. 32. theyre most desperat daungers did declare his especiall fauours towerdes them by signes supernaturall: to other he so established the kingdome, that theyre enemies were compelled to stoupe vnder theyre feete. And the names of all he hath registred not only in the booke of life, but also in the blessed remembrance of all posterities sence theyre daies, which also shall continue till the commying of the Lord Iesus, who shall rewarde with the crowne of immortalitie not only the, but also such, as vnfaynedly studie to do the
wil

will and to promote the glorie of his he-
 uenlie father in the middelt of this corrup-
 ted generation. In cōsideration whereof
 ought you, my Lordes, all delay set apart,
 to prouide for the reformation of reli-
 gion in your dominions and boundes,
 which now is so corrupt that no part of
 Christes institution remaineth in the
 original puritie, and therefore of neces-
 sitie it is, that spedely ye prouide for re-
 formatione or els ye declare your selues,
 not only voyde of loue to werdes your
 subiectes, but also to liue without care of
 your owne saluation, yea without all
 feare and true reuerence of God. Two
 thinges perchance may moue you to este-
 me these histories before briuely tuched
 to appertaine nothing to you. First be-
 cause you are no Iewes but Gentiles: and
 secondarely because you are no kinges, *The factes*
 but nobiles in your realm. But be not *of the god-*
 deceaued. For neither of both can excuse *lie kings*
 you in goddes presence from doing *in Iuda*
 your duetie, for it is a thing more then *do apper-*
 certein, that whatso euer God required *tain to the*
 of the ciuile Magistrate in Israel or Iuda *powers*
 concernyng the obseruation of true re- *among*
 ligion during the tyme of the Law, the *the genti-*
 same doth he require of lawfull Magistra- *les profes-*
 tes professing Christ Iesus in the tyme of *sing Christ*
 the Gospell, as the holie Ghost hath

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taught vs by the mouth of Dauid, saying
Psal. 2.

Be learned you that iudge the
earth, kysse the sonne, lest that the
Lord waxe angrie, and that yee pe-
rish from the way.

This admonition did not extend to
the iudges vnder the law only, but doth
also include all such as be promoted to
honours in the tyme of the Gospell, when
Christ Iesus doth reigne and seight in his
spirituall kyngdome, whose ennemies in
that psalme be fyrst most sharply taxed,
theyr furie expressed, and vanitie mocked:
& then are kings and iudges, who think
them selues free from all law and obediē-
ce, commaunded to repent theyre former
blynd rage, and iudges are charged to be
learned: and last are all cōmaunded to ser-
ue the eternall in feare, to reioyce before
hym in tremblyng, to kysse the sonne,
that is, to geue vnto hym most humble o-
bedience, whereof it is euident that the
rulers, Magistrats and iudges now in
Christes kingdome are no lesse bound to
obediēce vnto God, thē were those vnder
the Law. And how is it possible that any
shall be obediēt, who dispise his religion,
in which standeth the chefe glorie, that
man can geue to God, and is a seruice,
which

which God especially requireth of kings and rulers. Which thing saint Augustine *Epist. 50.* plainly did note, writing to one Bonifacius a man of warr, according to the same argument and purpose, which I labour to perswade your Honours. For after that he hath in that his epistle declared the difference betwixt the heresie of the Donatists and Arrians, and hath somewhat spoken of theyr crueltie, he sheweth the way how theyr furie should and ought to be repressed, and that it is lawfull for the iniustly afflicted to seke support and defence at godlie Magistrates. For thus he writeth:

Either must the veritie be kept *Aduert.* close, or els must theyr crueltie be susteained.

But if the veritie should be concealed, not only should none be saued nor delyuered by such filée, but also shoulde many be lost through theyr decept. But if by preaching of the veritie theyr furie should be prouoked more to rage, and by that meanes yet somme were delyuered, and made stronge, yet should feare hinder many weaklings to folowe the veritie, if theyr rage be not stayed. In these fyrst wordes, Augustine sheweth three reasons, why the afflicted Church in those daies called for

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the help of the Emperour and of godly Magistrates against the furie of the persecuters. The fyrst,

Note well.

The veritie must be spoken o
ells mankind shall perish in error

The second, the veritie being plainly spoken prouoketh the aduersaries to rage. And because that some did alledge that rather we ought to suffer all iniurie, then to seke support by man, he addeth the thirde reason: to witt that many weakones be not able to suffer persecution and death for the truethe sake, to whome not the lesse respect ought to be had, that they may be won from error and so be brought to grater strength.

O that the rulers of this age should ponder and wey the reasons of this godly writer, and prouid the remedie, which he requyreth in these wordes foloig, Now when the Church was thus afflicted yf any think that rather they should haue sustayned all calamitie, then that the helpe of
*Augusti-
nes words.* God should haue bene asked by Christian Emperours, he doth not well aduert, that of such negligence no good cōptes or reason could be geuen. For where such, as would that no iust lawes should be made against theyre impietie, alledge that the Apostles soght no such thiges of the kinges

of the earth, they do not consider that then the tyme was other then it is now, and that all thinges are done in theyr owne tyme. What Emperour then beleued in Christ, that should serue hym in making lawes for godlines against impietie? whill yet that saying of the pphet was cōplete, why hath nations raged, and people haue imagined vanitie? The kinges of the earth haue stand vp, & princes haue conuented together against the Lord, and against his annoynted. That which is after said in the same psalme, was not yet comme to passe. And now vnderstand, o you kinges, be learned you that iudge the earth, serue the Lord in fear, and reioyce to hym with tremlinge. How do kinges *Aduert* serue the Lord in fear? but in punishing *the mynd* and by a godlie seueritie forbidding *of Au-* those thinges which are done against *gustine.* the commaundement of the Lord. For otherwise doth he serue in so far as he is man, other wise in so far as he is king.

In so far as he is man, he serueth hym *In two for* by liuing faithfully; but because he is *tes ought* also king he serueth establisshing lawes, *kinges to* that commaund the thinges that be iust, *serue God* and that with a conuenient rigour forbidding thinges contrarie. As Ezechias serued destroying the groues, the temples of idols and the places, which were buyt-

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ded against goddes commaundement. So
 serued also Iofias doing the same: so ser-
 ued the king of Niniuites compelling the
 hole citie to mitigate the Lord: so serued
 Darius geuing in the power of Daniel the
 idol to be broken, and his ennemies to be
 cast to the lions: so serued Nabucadnezer,
 by a terrible law forbidding all, that were
 in his realme, to blaspheme God. Herein
 therefore do kinges serue the Lord in so
 far as they are kinges, when they do those
 things to serue hym, which none except
 kinges be able to do. He further procedeth
 and cōcludeth, that as, when wicked kinges
 do reign, impietic can not be bridleed by
 lawes, but rather is tyrannie exercised vn-
 der the title of the same, so is it a thing wi-
 thout all reason, that kinges professing
 the knolledge and honour of God, should
 not regard nor care, who did defend, nor
 who did oppugne the Church of God in
 theyr dominions. By these wordes of this
 aunciēt and godlie writer your Honours
 may perceāue, what I require of you,
 to wit, to repress the tyrannie of your By-
 shoppes, and to defend the innocents pro-
 fessing the trueth. He did require of the
 Emperour and kinges of his daies profes-
 sing Christ, and manifestly concludeth,
 that they can not serue Christ, except that
 so they do. Let not your Byshoppes thinke
 that

*O that the
 worlde
 should vn-
 derstand.*

that Augustine speaketh for them, because he nameth the Church. Let them read and vnderstand, that Augustine writeth for that Church, which professeth the trueth and doth suffer persecution for the defence of the same, which your byshoppes do not, but rather with the Donatistes and Arrians do cruelly persecute all such, as boldly speak Christes eternall veritie to manifest theyre impietie and abomination. But thus much we haue of Augustine, that it appertaineth to the obedience and seruice, which kinges owe to God aswel now in the tyme of the Gospell, as before vnder the Law, to defende the afflicted for matters of religion, and to repress the furie of the persecuters by the rigour and seueritie of godlie lawes. For which cause no doubt doth Esaie the prophete say, that kinges should be nourishers to the Church of God, that they should abbase their heades, and louingly embrace the children of God. And thus I say your Honours may euidently see, that the same obedience doth God require of rulers and princes in the tyme of the Gospell, that he required in the tyme of the Law.

NOT 6.

Esaie 49.

An ans-

Yf you do think, that the reformation ^{wer to the} of religion and defence of the afflicted ^{second ob} doth not appertaine to you, because you ^{section.}

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are no kings, but nobils ád estates of a realme, in two thinges you are deceaued: former, in that you do not aduert, that Dauid requireth aswell, that the princes and iudges of the earth be learned and that they serue and fear God, as that he requireth, that the kings repent. Yf you therefore be iudges and princes, as no man can deny you to be, then by the playn words of Dauid you are charged to be learned, to serue and fear God, which ye can not do, if you despise the reformation of his religion. And thys is your fyrst errour. The secõd is, that ye neither know your duetic, which ye owe to God, neither yet your auctoritie, which of hym ye haue receaued, yf ye for pleasure or fear of any earthlie man despise goddes true religion, and contene your brethré, that in his name cal for your support. Your dutie is to hear the voyce of the Eternal your God, and unfainedly to studie to folow his preceptes: who, as is before said, of especiall mercie hath promoted you to honours and dignitie. His chefe and principall precept is, that with reuerence ye receaue and embrace his onlie beloued sonne Iesus: that ye promote to the vitermost of your powers his true religion: ád that ye defend your brethren and subiectes, whome he hath putt vnder your charge ád care. Now if your king be
a man

a man ignorāt of God, ennemie to his true religion, blinded by superstition, and a persecuter of Christes membres, shall yee be excused, if with silence yee passe ouer his iniquitie? Be not deceaued my Lordes, ye are placed in auctoritie for an other purpose then to flatter your king in his folie and blind rage: to witt, that as with your bodies, strength, riches, and wisdome ye are bound to assist and defend him in all things, which by your aduise he shall take in hand for Gods glorie and for the preseruatiō of his commune wealth and subiectes, so by your grauties, counsil and admonition yee are bound to correct and repress whatsoeuer ye know him to attempt expressely repugning to Goddes word, honour, and glorie, or what ye shall espie him to do, be it by ignorance or be it by malice, against his subiectes great, or small. Of which last part of your obediēce yf ye defraud your king, ye cōmit against him no lesse treason, then yf ye did extract frō him your due and promised support, what time by his enemies iniustly he wer pursued. But this part of their duetie I fear do a small number of the nobilitie of this age rightly consider: neither yet will they vnderstand, that for that purpose hath God promoted them. For now the cōmune song of al men is, We must o-

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bey our kinges be they good, or be they bad, for God hath so cōmaunded. But horrible shall the vengeance be, that shalbe powred furth vpon such blasphemers of God his holie name, and ordinaunce. For it is no lesse blasphemie to say, that God hath commaunded kinges to be obeyed, when they cōmaund impietie, then to say, that God by his precept is auctour ād maintainer of all iniquitie. True it is, God hath cōmaunded kinges to be obeyed, but like true it is, that in things, which they cōmit against his glorie, or when cruelly without cause they rage agaīst their brethrē the members of Christes body, he hath cōmaunded no obediēce, but rather he hath approued, yea and greatlie rewarded such as haue opposed them selues to theyre vngodly commaundementes and blind rage: as in the exampls of the three children, of Daniel, and Abdemelech it is euident. The three children wold nether bowe nor stoupe before the golden image at the cōmaundement of the great king Nabuchadnezar. Daniel did opely pray, his windoes being open, against the established law of Darius and of his counsil: and Abdemelech feared not to enter in before the presence of Zedechias ād boldly to defēd the cause ād innocētie of Ieremie the prophet, whome the king and his counsil had cōdemned to dethe

deth. Euerie one of these factes should this day be iudged foolishe by such, as will not vnderstād what cōfession God doth require of his children, when his veritie is oppugned, or his glorie called in doubt: suche men, I say, as prefer man to God, and thinges present to the heauenlie inheritaunce, should haue iudged euerie one of these factes stubborn inobedience, foolishe presumption and singularitie, or elles bold cōtrolinge of the king and his wise counsil. But how acceptable in Gods presence was this resistance to the vngodlie commaundementes and determinations of theyr king the ēd did witnes. For the three children were deliuered from the fornace of fyer, and Daniel from the den of liōs to the confusion of their ennemies, to the better instruction of the ignorant kinges, and to the perpetuall comfort of goddes afflicted children. And Abdemelech in the day of the Lordes visitation, when the kinge and his counsil did drink the bitter cupp of goddes vengeance, did fynde his life for a praye, and did not fall in the edge of the sword, when manie thousandes did perishe. And this was signified vnto him by the prophet him self at the cōmaudemēt of God before that Ierusalem was destroyed. The promesse and cause were recited vnto him in these wordes,

Jerem. 33

I will bring my wordes vpon this citie vn
 to euill and not vnto good: but most assu-
 redly I shal deliuer thee because thou hast
 trusted in me, sayeth the Lord. The
 trust and hope, which Abdemelech had in
 God, made him bold to oppone him selfe,
 being but a man, to the king and to his ho-
 le counsell, who had condemned to death the
 Prophet, whome his conscience did acknow-
 ledge to be innocent. For this did he speak
 in the presence of the king sitting in the
 port of Beniamin: My Lord the kinge, saith
 Abdemelech, these men do wickedly in all
 thinges, that they haue done to Ieremie
 the Prophet. Aduert and take hede my
 Lordes, that the men, who had condemned
 the Prophet, were the king, his prices, and
 counsell, and yet did one man accuse them
 all of iniquitie, and did boldly speak in the
 defence of him of whose innocencie he was per-
 suaded. And the same, I say, is the duetie of
 euery man in his vocation, but chesely of
 the nobilitie, which is ioyned with theyr
 kinges to brydel and repress that folie
 and blind rage. Which thing if the nobili-
 tie do not, neither yet labour to do, as they
 are traitours to their kinges, so do they pro-
 uoke the wrath of God against them selues
 and against the realme, in which they abu-
 se the auctoritie, which they haue recea-
 ued of God to mentaine vertue and to re-
 presse vice. For hereof I would your Ho-

nours were most certainly persuaded, that God will neither excuse nobilitie nor people, but the nobilitie least of al, that obey and folow theyr kinges in manifest iniquitie, but with the same vengeance will God punish the Prince, people, and nobilitie conspiring together against him and his holie ordenances: as in the punishment taken vpon Pharaο, Israel, Iuda and Babylon is euidently to be sene. For Pharaο was not drowned alone, but his captayns, charetes, and greate armie drank the same cup with him. The kinges of Israel, and Iuda were not punished whitout cōpagny, but with them were murdered the counsillers, theyre Princes imprisoned and their people ledd captiue. And why? because none was found so faithfull to God, that he durst enterprise to resist nor againststand the manifest impietie of theyr Princes. And therefore was Gods wrath powred furth vpon the one and the other. But the more ample discource of this argument I differ to better opportunitie: onely at this tyme I thought expediēt to admonish you, that before God it shall not excuse you to alledge, We are no kinges and therefore neither can we reforme religion, nor yet defend such as be persecuted. Consider my Lordes that yee are powers ordered by God (as before is declared) and therefore

doth the reformation of religion, and the defense of such, as iniustly are oppressed, appertaine to your charge and care, which thinge shall the law of God, vniuersally geuen to be kept of all men, most euidently declare: which is my last and most assured reason, why I say yee ought to remoue from honours and to punish with death such as God hath condemned by his owne mouth. After that Moses had declared what was true religiō, to wit, to honor God as he commaunded, adding nothing to his worde, neither yet diminishinge any thig from it, and after also that vehemently he had exhorted the same law to be obserued, he denounceth the punishment against the trasgressours in these wordes, Yf thy brother, sonne, doghter wife or neighbour, whome thou louest as thyne own life, sollicite thee secretly, saying, Let vs go seru

Dent. 12. ue other goddes, whome neither thou, nor
27. thy fathers haue knowen, consent not to hym, hear hym not, let not thyne eye spare hym, shew hym no indulgentie or fauour, hide him not, but vtterly kill hym, let thy hād be the first vpon hym, that he may be slaine, and after the hāde of the hole people. Of these wordes of Moses are two things, apperteanīg to our purpose, to be noted. Former, that such, as sollicite only to idolatrie ought to be punished to death
 without

without fauour or respect of person. For *Idolatrie* he that will not suffer mā to spare his sōne, ought to be his daughter, nor his wife, but straitly comp^{anished} maundeth punishmēt to be taken vpon the *without* idolatours (haue they neuer so nie cōiunc^{respect} of tion with vs) will not wink at the idolatrie *person*. of others, of what estate or condition so euer they be.

It is not vnknownen, that the prophetes *If anie* had reuelations of God, which were not *estate* commune to the people, as Samuel had the *might* reuelation, that Eli and his posteritie *haue* should be destroyed, that Saul should first *claimed* be king and thereafter that he should be *priuiled-* iected, that Dauid should reign for him. *ge, it was* Micheas vnderstode by vision that Achab *the prophe* should be killed in battaile against the Si- *tes*. rians. Elias saw that dogges should eat Iesabel ī the fortres of Iesrael. Elięsus did *1. Sam. 3.* see hunger come vpon Israel by the spa- *1. Sam. 9.* ce of seuen yeares. Ieremie did foresee *15.* the destruction of Ierusalem and the tyme *1. Reg. 22* of their captiuitie, and so diuerse other *1. Reg.* prophetes had diuerse reuelations of God, *21.* which the people did not otherwise vnder *2. Reg. 8.* stād, but by their affirmatiō, and therefore in those dayes were the prophetes named Seears, because that God did opē vnto thē that, which was hid from the multitude. Now if anie man might haue claimed anie priui-

priuiledge from the rigour of the Law,
 or might haue iustified his fact, it should
 haue bene the Prophete. For he might
 haue alledged for hym selfe his singular
 prerogatiue, that he had aboue other men
 to haue goddes will reuealed vnto hym
 by visio or by dream, or that God had de-
 clared particularly vnto hym, that his
 pleasure was to be honoured ī that maner,
 in such a place,ād by such meanes. But all
 such excuses doth God remoue, cōmaūding
 that the Prophete, that shall sollicitate the
 people to serue strange goddes, shall die
 the death, notwithstanding that he alledge
 for hym selfe dream, vision, or reuelation.
 Yea althogh he promisse miracles,
 and also that such thinges as he promi-
 seth come to passe, yet I say commaun-
 deth God, that no credit be geuen to hym,
 but that he die the death, because he tea-
 cheth apostasie,ād defection frō God. He-
 reof your Honours may easely espie, that
 none prouoking the people to idolatrie
 ought to be exempted from the punishmēt
 of death. For if neither that inseparable cō-
 iunction, which God hym selfe hath san-
 ctified betwixt man and wife, neither that
 vnspeakable loue grafted in nature, which
 is betwixt the father and the sonne, nei-
 ther yet that reuerence, which goddes
 people ought to bear to the Prophetes, can

excuse anie man to spare the offendour or to conceale his offense, what excuse can man pretend, which God will accept? Euidēt it is that no estate, condition nor honour can exempt the idolatour from the handes of God, when he shal call him to accomptes, or shall inflict punishment vpo him for his offence: how shall it then excuse the people, that they according to goddes cōmaundemēt punish not to death such, as shal sollicitate or violētly draw the people to idolatrie? And this is the fyrst, which I would your Honours should note of the former wordes. To witt, that no person is exēpted frō punishmēt, if he can be manifestly cōuictēd to haue prouoked or led the people to idolatrie: ād this is most euidently declared in that solemnēd othe and cōuenante, which Asa made with the people to serue God ād to mētaine his religiō, adding this penaltie to the trāsgresours of it: To wit, that whosoever should not seke the Lord God of Israel, should 2. Par. 15. be kylled, were he greate or were he small, were it man or were it woman. And of this oth was the Lorde cōpleased, he was fōūd of thē ād gaue thē rest on euerie parte, because they soght hī with their hole heart, ād did swear to punish the offēders according to the precept of his Law without respect of persons. And this is it, which

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I say I would your Honours should note for the fyrst, that no idolatour can be exempted frō punishment by goddes Law. The seconde is, that the punishment of such crimes as are idolatrie, blasphemie, ād others, that tuche the māiestie of God, dothe not appertaine to kinges and chiefe rulers only, but also to the hole bodie of that people, and to euerie membre of the same accordig to the vocatiō of euerie mā, and according to that possibilitie and occasion, which God doth minister to reuenge the iniurie done against his glorie, what time that impietic is manifestly known. And that doth Moses more plainly speak in these wordes,

Deut. 13. Yf in anie of thy cities, saith he, which the Lord thy God geueth vnto the to dwell in them, thou shalt hear this brute, There are sōme men the sonnes of Belial passed furthe from thee, ād haue solicited the citizens of theyr cities by these wordes, Let vs go ād serue strange goddes, which you haue not known, search and inquire diligently, and if it be true, that such abomination is done in the midst

middest of thee, thou shalt vtterly
stryke the inhabitants of that ci-
tie with the sworde, thou shalt
destroy it and whatsoeuer is wi-
thin it, thou shalt gather the
spoile of it in the middest of the
marketplace, thou shalt burne that
citie with fier, and the spoile of it
to the Lord thy God, that it may
be a heap of stones for euer, nei-
ther shall it be any more buylded.
Let nothing of that execration
cleaue to thy hand, that the Lord
may turne from the furie of his
wrath, and be moued to mercie
with in ward affection.

Plaine it is that Moses speaketh nor
geueth not charge to kinges rulers and
iudges only, but he commaūdeth the hole
bodie of the people, yea and euerie mem-
bre of the same according to their possibi-
litie: and who dar be so impudent as to de-
nie this to be most reasonable and iust?
For seing that God had delyuered the ho-
le bodie from bondage, and to the hole
multitude had geuen his law, and to the
twelue tribes had he so distributed the in-
why eue-
rie man
in Israel
was bound
to obey
goddess cō-
maunde-
ment.

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heritance of the land of Canaan, that no familie could complaine, that it was neglected. Was not the hole *ād* euerie membre addetted to cōfesse *ād* acknolledge the benefites of God? yea had it not bene the part of euerie man to haue studied to kepe the possession, which he had receaued? which thīg God did plainly p^rnoūce they should not do, except that in their heartes they did sanctifie the lord God, that they embrased, and inuiolably kept his religiō established: and finally except they did cutt oute iniquitie from amongst them, declaring them selues earnest ennemies to those abominations, which God declared hym selfe so vehemently to hate, that fyrst he commaunded the hole inhabitants of that countree to be destroyed and all monuments of their idolatrie to be broken doune, and thereafter he also streatly commaūdeth, that a citie declininge to idolatrie should fall in the edge of the sworde, *ād* that the hole spoile of the same, should be burned, no portiō of it reserued. To the carnal man this may appeare a rigorous and seuerie iudgement, yea it may rather seme to be pronounced in a rage, then in wisdome. For what citie was euer yet, in which to mannes iudgement were not to be found manie innocent persons, as infants, children, and somme simple and ignorant

*Deut. 28.
and 30.*

Deut. 7.

*Godds iudgements
to the carnall man
appear rigorous.*

gnorāt soules, who neither did nor could consent to such impietie? And yet we fynd no exception, but all are appointed to the cruel death. And as concernyng the citie and the spoile of the same, mannes reason can not think, but that it might hâue bene better bestowed, then to be consumed with fier, and so to profit no man. But in such cases will God that all creatures stoupe, couer their faces, and desist from reasonyng, when commaundement is geuen to execute his iudgement. Albeit I could adduce diuerse causes of such seueritie, yet will I search none other then the holie Ghost hath assigned. Fyrst, that all Israel hearing the iudgement should fear to commit the like abomination: and secondarely, that the Lord might turn from the furie of his anger, might be moued towerds the people with inward affection, be mercifull vnto them, and multiplie them according to his oth made vnto their fathers. Which reasons as they are sufficient in goddes children to correct the murmuring of the grudging fleshe, so ought they to prouoke euerie man, as before I haue said, to declare hym selfe ennemie to that, which so highly prouoketh the wrath of God against the hole people. For where Moses saith,

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Let the citie be burned, and let no part of the spoile cleaue to thy hand, that the Lord may return from the furie of his wrath,&c.

For the idolatrie of a small number is goddes wrath kindled against the multitude not punishing the offenders. He plainely doth signifie, that by the defection and idolatrie of a few goddes wrath is kyndled against the hole, which is neuer quenched till such punishment be taken vpon the offenders: that what soeuer serued them in their idolatrie, be brought to destruction, because that it is execrable and accursed before God. And therefore he will not, that it be reserued for anie vse of his people. I am not ignorant that this law was not put in execution as God commaunded. But what did thereof insue and folow histories declare: to witt, plage after plage till Israel, and Iuda were led in captiuitie, as the bokes of kings do witnesse. The consideration whereof maketh me more bold to affirm, that it is the ductie of euerie man, that list to escape the plage and punishment of God, to declare hym selfe ennemie to idolatrie not only in heart, hating the same, but also in externall gesture, declaring that he lamenteth, yf he can do no more, for such abominations. Which thing was shewed to the pphete Ezechiel, what tyme he gaue hym to vnderstand, why
he

Ezech. 9.

he would destroy Iuda with Israel, and that he would remoue his glorie from the temple and place, that he had chosen, and so powerfurth his wrathe and indignation vpon the citie, that was full of blood and apostasie, which became so impudent, that it durst be bold to say, the Lord hath left the earth, and seeth not. At this tyme, I say, the Lord reuealed in vision to his prophete, who they were, that should fynd fauour in that miserable destruction. To witt, those that did murne and lament for all the abominations done in the citie, in whose foreheades did God commaund to print and seal Tau, to the end that the destroyer, who was commaunded to stryke the rest without mercie, should not hurt them, in whome that signe was found. Of these premisses I suppose it be euident, that the punishment of idolatrie doth not appertaine to kinges only, but also to the hole people, yea to euerie membre of the same according to his possibilitie. For that is a thing most assured, that no man can murne, lament, and bewaile for those thinges, which he will not remoue to the vtermost of his power. Yf this be required of the hole people, and of euerie man in his vocation, what shall be required of you, my Lordes, whome God hath raised vpp to be Princes and rulers aboue your

Exech. 8.
and 9.

NOT.

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brethren, whose handes he hath armed with the sword of his iustice? yea whome he hath appointed to be as bridels to re-
 presse the rage and insolencie of your
 kinges, when soeuer they pretend mani-
 festly to transgresse goddes blessed orde-
 nance? If any think that this my affirma-
 tion, tuchinge the punishmēt of idolaters,
 be contrarie to the practise of the Apo-
 stles, who synding the Gentiles in idola-
 trie did call them to repentance, requi-
 ring no such punishmēt, lett the same man
 vnderstand, that the Gentiles, before the
 preaching of Christ, liued, as the Apostle
 speaketh, without God in the world, drow-
 ned in idolatrie, according to the blind-
 nes and ignorāce, in which then they were
 holden as a prophane natiō, whome God
 had neuer opely auowed to be his people,
 had neuer receaued i his houshold, neither
 geuen vnto them lawes to be kept in re-
 ligion nor politie: and therefore did not
 his holie Ghost, calling them to repentance,
 require of them anie corporall punish-
 ment according to the rigour of the law,
 vnto the which they were neuer subiects,
 as they that were strangers from the com-
 mune welth of Israel. But if anie think,
 that, after that the Gentiles were called
 from theyr vaine conuersation; and by
 embrasing Christ Iesus were receaued i the

An answer to an objection.

why no law was executed against the Gentiles being Idolaters.

Ephē. 2.

nombre of Abrahams children, and so made one people with the Iewes beleuing, yf ani think, I say, that then they were not bounde to the same obedience, which God required of his people Israel, what tyme he confirmed his leage and conuenance with them, the same man appeareth to make Christ inferiour to Moses, and contrarious to the law of his heauenlie father. For if the contempt or transgression of Moses law was worthie of death, what should we iudge the contempt of Christes ordenance to be? (I mean after they be once receaued.) And if Christ be not commed to dissolue, but to fulfill the law of his heauenlie Father, shall the libertie of his Gospell be an occasion, that the especiall glorie of his Father be troden vnder foote and regarded of no man? God forbid. The especiall glorie of God is, that such, as professe them to be his people, should harken to his voice, and amongst all the voices of God reuealed to the worlde, tuching punishment of vices, is none more eident neither more seuerer, then is that, which is pronounced against idolatrie, the teachers and mentainers of the same. And therefore I fear not to affirm, that the Gentiles (I mean euerie citie, realme, prouince, or nation amongst the Gentiles, embracing Christ Iesus

The especiall honour, which God requireth of his people.

1. Sam. 15.

THE APPELLATION

and his true religiō) be bound to the same leage and cōuenant, that God made with his people Israel, what tyme he promised to roote owt the nations before them in these wordes.

Exod. 34. Beware that thou make anie cōuenante with the inhabitantes of the land, to the which thou comest, leste perchāce that this come in ruin, that is, be destruction to the: but thou shalt destroy their altars, break their idols and cutt doun their groues. Fear no strange goddes, worship them not, neither yet make you sacrifice to them. But the Lord, who in his great power, and owtstretched arme hath brought you owt of the land of Egypt, shall you fear, hym shall you honour, hym shall you worship, to hym shall you make sacrifice, his statutes, iudgements, Lawes, and commaundementes you shall kepe and obserue. This is the conuenante, which I haue
made

made with you, saith the Eternall, forget it not, neither yet fear ye other goddes: but fear you the Lord your God, and he shall deliuer you frō the hādes of all your ennemies.

To this same Law, I say, and cōuenante are the Gētiles no lesse bounde, then somtyme were the Iewes, when soeuer God doth illuminate the eyes of anie multitude, prouince, people or citie, and putteth the sworde in their own hand to remoue such enormities from amongst them, as before God they know to be abominable. Then, I say, are they no lesse boūd to purge theyr dominions, cities and countries from idolatrie, then were the Israelites, what tyme they receaued the possession of the land of Canaan. And moreouer I say, if any go about to erect and set vp idolatrie or to teach defection from God, after that the veritie hath bene receaued and approued, that thē not only the Magistrates, to whom the sword is cōmitted, but also the people are boūd by that oth, which they haue made to God, to reuenge to the vttermost of their power the iniurie done against his Maiestie. In vniuersal defections, and in a general reuolt, such as was in Israel after Ieroboam, there is a diuerse consideration. For then because the hole

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people were together cōspired agaīst God, there could none be fōūd, that woulde execute the punishment, which God had cōmaunded, till God raised vpp Iehu, whom he had appoīted for that purpose. And the same is to be cōsidered in all other general defectiōs, suche as this day be in the papistrīe, where all are blinded, and all are declined from God and that of lōge cōtinuance, so that no ordinarie iustice cā be executed, but the punishmēt must be reserued to God ād vnto such meanes, as he shall appoint. But I do speak of such a nōbre, as after they haue receaued goddes perfect religiō, do boldly professe the same, notwithstanding that sōme or the most part fal back: (as of late daies was ī Englād) vnto such a nōbre, I say, it is Laufull to punish the idolatours with death, if by anie meanes God geue them the power. For so did Iosua and Israel determine to haue done against the childrē of Rubē, Gad ād Manasses for their suspected apostasie ād defectiō from God. And the hole tribes did in verie dede execute that sharpe iudgemēt agaīst the tribe of Bēiamin for a lesse offēce then for idolatrie. And the same ought to be done wherfoeuer Christ Iesus ād his Euāgill is so receaued ī any realme, pūnce, or citie, that the Magistrates ād people haue solemnely auowed ād promised to defend the same, as
vnder

Under king Edward of late dayes was done in Englād. In such places, I say, it is not on-ly lawful to punish to the death such, as labour to subuert the true religiō, but the magistratesād people are bound so to do, onles they wil prouoke the wrath of God agāst thé selues. And therfor I fear not to affirm, that it had bene the duetie of the nobilitie, iudges, rulers,ād people of Englād not on-ly to haue resisted and againstanded Marie that Iesabel, whome they call their quene, but also to haue punished her to the death with all the sort of her idolatrous Pree-stes, together with all such, as should haue assisted her, what tyme that shee and they openly began to suppress Christes Euan-gil, to shedd the blood of the saĩcts of God,ād to erect that most diuellish idolatrie, the papistical abominatiōs,ād his vsurped ty-rannie, which ones most iustly by cōmune oth was banished from that realme. But be-caus I cā not at this present discusse this ar-gument, as it appertaineth, I am cōpelled to omitt it to better opportunitie, and sō returning to your Honours, I say, that if ye confesse your selues baptised in the Lord Iesus, of necessitie ye must confesse, that the care of his religion doth apper-taine to your charge. And if ye know that in your hádes God hath put the sworde for the causes aboue expressed, thé cā ye not de-

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nie, but that the punishment of obstinate
 and malepert idolatours (such as all your
 bishoppes be) doth appertaine to your of-
 fice, yt after admonition they cōtinew ob-
 stinat. I am not ignorāt, what be the vaine
 defēses of your proude prelates. They clai-
 me first a prerogatiue and priuiledge, that
 they are exempted, and that by consent of
 Councils and Emperours from all iurisdic-
 tion of the temporaltie And secōdarely,
 when they are cōuicted of manifest impie-
 ties, abuses, and enormities aswell in their
 maners as in religion, neither fear, nor sha-
 me they to affirme, that thinges so longe
 establiished can not suddenly be reformed,
 althogh they be corrupted, but with pro-
 cessie of tyme they promise to take order.
 But in few wordes I answer, that no priui-
 ledge, graunted against the ordenance and
 statutes of God, is to be obserued althogh
 all Councils and men in the earth haue ap-
 pointed the same. But against goddes orde-
 nance it is, that idolatours, murtherours,
 fals teachers, and blasphemers shall be exē-
 pted from punishment, as before is decla-
 red, and therefore in vaine it is, that they
 claym for priuiledge, when that God say-
 eth: The murtherer shalt thou riuē from
 my altar, that he may die the death. And
 as to the order and reformatiō, which they
 promise, that is to be looked or hoped for,
when

when Satan, whose children and slaues they are, can chāge his nature. This answer I doubt not shall suffice the sober and godlie reader. But yet to the end that they may further see their own confusion, and that your Honours may better vnderstād, what ye ought to do in so manifest a corruption and defectiō from God, I aske of them selues, what assurance they haue for this their immunitie, exemption, or priuiledge? who is the auctour of it? and what frute it hath produced? And fyrst I say that of God they haue no assurance, neither yet can he be proued to be auctour of anie suche priuiledge. But the contrarie is easie to be seen. For God in establisshing his orders in Israel did so subiect Aaron (in his preesthode being the figure of Christ) to Moses, that he feared not to call him in iudgement, and to constrain hym to giue accomptes of his wicked dede in consenting to idolatrie, as the historie doth plainly witnesse. For thus it is written,

*God is not
auctour of
anie priuilege gra-
anted to
papistical
bishoppes,
that they
be exem-
pted from
the power
of the ciuile sword.
Exod. 32.*

Then Moses toke the calf, which they had made, and burned it with fier, and did grind it to powder, and scattering it in the water, gaue it to drink to the children of Israel. declaring herebie the vanitie of their

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idol and the abomination of the same, and thereafter Moses said to Aaron, what hath this people done to thee, that thou shouldest bring vpon it so great a syn?

Thus, I say, doth Moses call and accuse Aaron of the destruction of the hole people, and yet he perfectly vnderstode, that God had appointed hym to be the high Preeft, that he should bear vpon his shoulders and vpon his breast the names of the 12. tribes of Israel, for whome he was appointed to make sacrifice, prayers, and supplications. He knew his dignitie was so great, that only he might entre within the most holie place: but neither could his office exempt nor dignitie exempt hym from iudgemēt, when he had offended. Yf any obiekt, Aaron at that tyme was not anointed and therefore was he subiect to Moses, I haue answered, that Moses, being taught by the mouth of God, did perfectly vnderstand, to what dignitie Aarō was appointed, and yet he feared not to call hym in iudgement, and to cōpell hym to make answer for his wicked fact. But if this answer doth not suffice, yet shall the holie Ghost witnesse further in the matter. Salomō remoued from honour Abiathar being the high preefte, and cōmaunded him to cease from all function,

*The digni-
tie of Aa-
rō did not
exempt
him from
iudgemēt.*

tion, and to liue as a priuate man. Now if the vnction did exempt the preest from Iurisdiction of the ciuile Magistrate, Salomon did offend, and iniured Abiathar. For he was anoynted, and had caried the ark before Dauid. But God doth not reprove the fact of Salomon, neither yet doth Abiathar claime anie prerogatiue by the reason of his office, but rather doth the holie Ghost approue the fact of Salomon, sayinge,

Salomō eieſted furth Abiathar, *1. Regū 2.*
that he ſhould not be the Preest of *1 Sam. 3.*
the Lord, that the word of the
Lord might be perſumed, which
he ſpake vpon the houſe of Eli.

And Abiathar did think that he obtained great fauour, in that he did eſcape the preſent death, which by his conſpiracie he had deſerued. Yf anie yet reaſon, that Abiathar was no otherwiſe ſubiect to the iudgement of the king, but as he was appointed to be the executour of that ſentence, which God before had pronounced, as I will not greatly denie that reaſon, ſo require I that euerie man conſider, that the ſame God, who pronounced ſentence againſt Eli, and his houſe, hath pronounced alſo, that idolaters, hoo- *Gal. 4.*
remongers, murtherers, and blaſphemers *1. Tim. 3.*

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shall neither haue portion in the kingdome of God, neither ought to be permitted to bear anie rule in his Church and congregation. Now if the vnction and office saued not Abiathar, because that goddes sentence must nedes be performed, can anie priuiledge graunted by man be a buckler to malefactours, that they shall not be subiect to the punishments pronounced by God? I think no man will be so foolish as so to affirm. For a thing more then euident it is, that the hole preesthode in the tyme of the Law was bound to giue obedience to the ciuile powers. And if anie membre of the same was foude criminal, the same was subiect to the punishment of the sworde, which God had put in the hand of the Magistrate. And this ordenance of his father did *Mat. 17.* not Christ disanul, but rather did cōfirme the same, cōmaunding tribute to be payed for hym selfe and for Peter. Who perfectly knowing the mynd of his maister, thus writeth in his epistle,

1. Pet. 2.
Act. 4.
and 5. Submit your selues to all maner ordenance of man, (he excepteth such as be expressely repugnyng to goddes commaundement) for the Lordes sake, whether it be to king as to the chiefe head, or vnto rulers as
vnto

vnto them, that are sent by hym
for punishment of euill doers,
and for the praise of them, that do
well.

The same doth the apostle saint Paule
most plainely commaund in these wordes,

Let euerie soule be subiect to
the superiour powers. *Rom. 13.*

Which places make euident that nei-
ther Christ neither his Apostles hath ge-
uen any assurāce of this immunitie ad pri-
uiledge, which men of Church (as they
wilbe termed) do this day claime. Yea it
was a thing vnknownen to the primitiue
Church many yeares after the daies of
the Apostles. For Chrysostome, who ser-
ued in the Church at Constantinople *Chryso-*
foure hundreth years after Christes ascen-
sion, and after that corruptiō was greatlie *stome vpo*
increased, doth yet thus write vpon the *the 13. to*
forsayd wordes of the Apostle, *the Rom.*

This precept, saith he, doth not
appertaine to such as be called se-
culars onlie, but euē to those, that *Let Papi-*
be Preestes and religious men. *stes an-*
And after he addeth: Whether thou be *swet Chry*
Apostle, Euangelist, Prophete, or *stome.*
whosoever thou be, thou cāst not

be exempted from this subiection.

Hereof it is playn that Chrysostome did not vnderstand that God had exēpted any person from obedience and subiectiō of the ciuile power, neither yet that he was auctour of such exemptiō and priuiledge, as Papistes do this day claime. And the same was the iudgemēt and vniforme doctrine of the primatiue Church many yeares after Christe. Your Honours do wōder, I doubt not, frō what fōtaine then did this theyr immunitie, as they terme it, ād singular priuiledge sprīg. I shall shortly tuch that, which is euident in their own law and histories. When the Byshoppes of Rome, the verie Antichrists had partly by fraud, and partly by violence vsurped the superioritie of some places in Italie, and most iniustly had spoiled the Emperours of their rētes and possessiōs, and had also murthered somme of their officers, as histories do witnesse, the began Pope after Pope to practise and deuise, how they should be exempted from iudgement of Princes and from the equitie of lawes, and in this poynt they were most vigilant, till at length iniquitie did so preuaile in theyr handes, according as Daniel had before prophesied of them, that this sentence was pronounced,

*Lett theyr
owne hi-
stories wit-
nesse.*

Neither

Neither by the Emperour, neither by the clergie, neither yet by the people shall the iudge be iudged. God will, saith Symmachus, that the causes of others be determined by men, but without all question he hath reserved the Byshop of this seat, vnderstanding Rome, to his own iudgement.

*The mon-
the of the
beast spea-
kinge
great thin-
ges.
Distin. 9.
quest. 3.
Theyre
lawes do
witness.*

And hercof diuerse Popes, and expostours of their lawes would seme to geue reasons. For saith Agatho,

Dist. 19.

All the preceptes of the apostolik seat are assured, as by the voice of God himself.

The auctour of the glose vpo their canon affirmeth, that if all the world should pronounce sentence against the Pope, yet should his sentēce preuaile. For saith he,

The Pope hath a heauēlic will, and therefore he may chaūge the nature of thinges, he may apply the substance of one thing to another, and of nothing he may make somewhat, and that sentēce, which was nothing (that is) by his mynd fals

*Cap. de
transla-
tione iustul.*

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and iniuste, he may make somewhat that is true and iust. For, saith he, in all thinges, that please hym, his will is for reason. Neither is there any man, that may aske of hym, why doest thou so. For he may dispens aboue the Law, and of iniustice he may make iustice. For he hath the fulnes of all power.

Distinct.
40.

*Noteth
equitie of
this com-
maunde-
ment.*

And manie other most blasphemous sentences did they pronouce euery one after other, which for shortnes sake I omitt, till at the end they obtained this most horrible decree: that albeit in life and conuersation they were so wicked, and detestable, that not only they condemned themselves, but that also they drew to hell and perdition manie thousandes with them, yet that none should presume to reprehend or rebuke the. This being established for the head (albeit not without somme contradiction, for somme Emperours did require due obedience of them, as goddes word commaunded, and auncient Byshoppes had geuen before to Emperours, and to their lawes, but Satan so preuailed in his suete before the blynd world, that the former sentences were confirmed, which
power

power being graunted to the head) then began prouision to be made for the rest of the membres in all realmes and contries, where they made residence. The frute whereof we see to be this, that none of that pestilent generation (I mean the vermine of the Papistical order) will be subiect to anie ciuile Magistrate, how enormous that euer his crime be, but will be reserued to their own ordenarie, as they terme it. And what frutes haue hereof ensued, be the world neuer so blynd, it can not but witnesse. For how their head that Romane Antichrist hath bene occupied euer sence the graunting of such priuiledges, histories do witnesse, and of late the most part of Europa subiect to the plague of God, to fier and sworde, by his procurement hath felt and this day doth fele. The pride, ambition, enuie, excesse, fraude, spoile, oppression, murther, filthie life, and incest, that is vsed and maintained amongst that rabble of Preestes, freers, monkes, channons, byshoppes and Cardinalles, can not be expressed. I fear not to affirme, neither doubt I to proue, that the papisticall Church is further degenerate from the puretie of Christes *The mat-* doctrine, from the footesteppes of the A- *ter is more* postles and from the maners of the pri- *then cui-* matine Church, the was the Church of the dent.

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Jewes from goddes holie statutes, what time it did crucifie Christ Iesus the onlie Messias, and most cruelly persecute his Apostles. And yet will our Papistes claime theyr priuiledges and auncient libertie, which if you graunt vnto the, my Lords, *whosener ye shall assuredly drink the cupp of god-metaineth* des vengeance with them, and shalbe reputed before his presence companions of theues and metainers of murtherers, as *the priuiledges of Papists,* is before declared. For theyr immunitie ad shall drin priuiledge, whereof so greatly they boast, *the cupp* is nothing els, but as if theues, murtherers of gods *ve* or briggandes should conspire amongst *geance* them selues, that they would neuer answer *with them* in iudgement before anie lafull Magistrate, to the end that their theft and murther should not be punished, euen such I say is their wicked priuiledge, which neither they haue of God the father, neither of Christ Iesus, who hathe reuealed his fathers will to the world, neither yet of the Apostles nor primatiue Church, as before is declared. But it is a thinge conspired amongst them selues, to the end that their iniquitie, detestable life, and tyrannie shall neither be repressed nor reformed. And if they obiekt, that godlie Emperours did graunt and confirme the same, I answer that the godlines of no man is, or can be of sufficient auctoritie

auctoritie to iustifie a foolishhe and vn-
 godlie fact, such I mean, as God hath not
 allowed by his worde. For Abraham was
 a godlie man, but the deniall of his wife
 was such a fact, as no godlie man ought to
 imitate. The same might I shew of Da-
 uid, Ezechias and Iosias, vnto whom I
 think no man of iudgement will prefer
 anie Emperour sence Christ, in holines and
 wisdom, and yet are not all theyr factes,
 no euen such, as they appeared to haue
 done for good causes, to be approued nor
 folowed. And therefore, I say, as errour
 and ignorance remayn allwaies with the
 most perfect man in this life, so must their
 workes be examined by an other rule, the
 by their own holines, if they shall be ap-
 proued. But if this answer doth not suffice,
 then will I answer more shortly, that no
 godlie Emperour sence Christes ascensio
 hath graunted anie such priuiledge to a-
 nie such Church or person, as they (the
 hole generatio of Papistes) be at this day.
 I am not ignorat, that some Emperours of
 a certaine zeale and for some consideratiōs
 graunted liberties to the true Church af-
 flicted for theyr mentainance against ty-
 rants, but what serueth this for the defen-
 ce of theyr tyrannie? Yf the law must be
 vnderstāded accordīg to the mynd of the
 lawgeuer, then must they fyrst prouethē

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selues Christes true and afflicted Church, before they can claime anie priuiledge to appertaine to them. For only to that Church were the priuiledges graunted. It will not be their glorious titles, neither yet the longe possession of the name, that can preuaile in this so weghtie a cause. For all those had the Church of Ierusalem, which did crucifie Christ, and did condemne his doctrine. We offer to proue by theyr frutes and tyrannie, by the Prophetes, and playn scriptures of God, what trees and generation they be, to witt vnfrutefull and rotten, apt for nothing, but to be cutt and cast in hell fier, yea that they are the very kingdome of Antichrist, of whome we are commaunded to beware. And therefore, my Lordes, to returne to you, seing that God hath armed your handes with the sworde of iustice, seing that his Law most streatly commaundeth idolaters and fals prophetes to be punished with death, and that you be placed aboute your subiects to reigne as fathers ouer theyr children: and further seing that not only I, but with me manie thousand famous, godlie and learned persons, accuse your Byshoppes and the hole rabble of the Papistical clergie of idolatrie, of murder and of blasphemie against God committed: it appertaineth to your Honours

nours to be vigilant and carefull in so weghtie a matter? The question is not of earthly substāce, but of the glorie of God, and of the saluation of your selues, and of your brethren subiect to your charge, in which if you after this playne admonitiō be negligent, there resteth no excuse by reason of ignorance. For in the name of God I require of you, that the cause of religiō may be tried in your presēce by the playne ād simple worde of God: that your Bysshoppes be compelled to desist from theyr tyrannie: that they be compelled to make answer for the neg.lecting of their office, for the substāce of the poore, which vniustly they vsurpe and prodigally they do spend, but principally for the fals and deceauble doctrine, which is taught and defended by theyr fals prophetes, flattering freers, and other such venemous locustes. Which thing if with single eyes ye do (preferring goddes glorie and the saluation of your brethren to all worldlie commoditie) then shall the same God, who solemnely doth pronounce to honour those, that do honour hym, powre his benedictions plentifully vpon you, he shall be your buckler, protection and captayne, and shall repress by his strength and wisdome, whatsoeuer Satan by his suppostes shall imagine against you.

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I am not ignorant, that great troubles shall ensue your enterprife. For Satan will not be expelled from the possession of his vsurped kingdome without resistance. But if you, as is said, preferring goddes glorie to your own liues, vnfeignedly seke and studie to obey his blessed will, then shall your deliuerance be such, as euidently it shall be knowen, that the angels of the eternall do watche, make warr, and feght for those, that vnfeignedly feare the Lorde. But if you refuse this my most reasonable and iust petition, what deféce that euer you appeare to haue before men, then shall God (whome in me you contemne) refuse you. He shall pourefurthe contempt vpon you, and vpon your posteritie after you. The spirit of boldnes and wisdom shall be taken from you, your ennemies shall reign, and you shall die in bondage, yea God shall cutt doune the vnfrutefull trees, when they do appeare most beautifully to florish, and shall so burn the roote, that after of you shall neither twigge, nor branch againe spring to glorie. Hereof I rede not to adduce vnto you examples from the former ages, and auncient histories. For your brethren the nobilitie of England are a mirrour and glasse, in the which ye may beholde goddes iust punishment

Deu. 28.

Leuit. 26.

Esa. 27.

30.

punishment. For as they haue refused him, and his Euāgil, which ones in mouth they did professe, so hath he refused them, and hath taken from them the spirit of wisdom, boldenes, and of counsil. They see and fele theyr owne miserie, and yet they haue no grace to auoid it. They hate the bondage of strangers, the pride of preestes, and the mōlstriferous empire of a wicked womā, and yet are they cōpelled to bowe their neckes to the yock of the Deuill, to obey whatsoeuer the proude Spaniards, and wicked Iesabel list to commaund, and finally to stand like slaues with capp in hand till the seruantes of Satan the shauen sort call them to counsil. This frute do they reape ād gather of their former rebellion, and vnfaithfulness towards God. They are left cōfused in their owne counsils. He, whome in his mēbres for the pleasure of a wicked woman they haue exiled, persecuted ād blasphemed, doth now laugh them to skorn, suffereth thē to be pynd in bondage of most wicked men, ād finally shall adiudge thē to the fier euerlastīg, except that spedely, ād opēly they repēt theyr horrible treasō, which against God, against his sonne Christ Iesus, and against the libertie of their owne natie realme they haue cōmitted. The same plagues shall fall vpon you, be you assured, if ye refuse the

THE APPELLATION

defence of his seruantes, that call for your support. My words are sharpe, but cōsider, my Lords, that they are not mine, but that they are the threatnynges of the omnipotent, who assuredly will perfurme the voices of his Prophetes, how that euer carnall men despise his admonitions. The sworde of Goddes wrath is alredie drawē, which of necessitie must nedes stryke, when grace offred is obstinatly refused. You haue bene long in bondage of the Deuil, blyndnes, error and idolatrie, preuailing against the simple trueth of God in that your realme, in which God hath made you princes and rulers. But now doth God of his great mercie call you to repentance, before he powre furth the vttermost of his vengeance: he crieth to your eares, that your religiō is nothing but idolatrie. he accuseth you of the blood of his saincts, which hath bene shed by your permission, assistance, and powers. For the tyrannie of those raging beastes should haue no force, if by your strength they were not maintained. Of those horrible crimes doth now God accuse you, not of purpose to condemn you, but mercifully to absolue, and pardō you, as somtyme he did those, whom Peter accused to haue killed the sonne of God, so that ye be not of mind nor purpose to iustifie your former iniquitie.

Let Englād and Scotland both aduert.

God calleth to repentance before he strike in his hote displeasure.

Papistes had no for excuse, yf Princes did not maintain them. Act. 2.

Ini-

Iniquitie I call not only the crimes and offenses, which haue bene and yet remaine in your maners and liues, but that also, which appeareth before men most holie, with hazzard of my life I offere to proue a-
 bomination before God: that is, your hole religion to be so corrupt and vaine, that no true seruante of God can communicate with it, because that in so doing he should manifestly denie Christ Iesus and his eternal veritie. I know that your byshoppes accompanied with the swarme of the papistical vermine shal crie, A damned heretik ought not to be hard. But remembre, my Lords, what in the beginnig I haue protested, vpo which ground I continually stand, to witt, that I am no heretike nor deceauable teacher, but the seruante of Christ Iesus, a preacher of his ifallible veritie, innocent in all that they can lay to my charge concerning my doctrine, and that therefore by them, being ennemies to Christ, I am iniustly damned. From which cruell sentence I haue appealed and do appeal, as before mention is made: in the meantyme most hūbly requiring your Honours to take me in your protection, to be auditors of my iust defēses, graūting vnto me the same libertie, which Achab a wicked king and Israel at that tyme a blynded people, grāted to Helias in the like case. That

*No true
seruant o
God may
commu-
nicate
with the
papistical
religion.*

*An ans-
wer to the
old obie-
ction, that
an heretik
ought not
to be hard*

THE APPELLATION

1. Reg.
18.

*Tuching
councils
and do-
ctours.*

is, that your byshoppes, and the hole rabble of your clergie may be called before you and before that people, whome they haue deceaued: that I be not condemned by multitude, by custome, by auctoritie or law diuised by man, but that God hym self may be iudge betwixt me and my aduersaries. Let God, I say, speak by his law, by his prophetes, by Christ Iesus or by his Apostles, and so let hym pronounce, what religion he approueth, and then be my enemies neuer so manie, and appeare they neuer so stronge and so learned, no more do I feare victorie, then did Helias, being but one man against the multitude of Baales preestes. And if they think to haue aduantage by theyre councils and doctours, this I further offer, to admitt the one and the other, as witnesses in all matters debateable, three thinges (which iustly can not be denied) being granted vnto me. First, that the most auncient Councils nighest to the primitive Church, in which the learned and godlie fathers did examine all matters by goddes word, may be holden of most auctoritie. Secondarely, that no determination of Councils nor man be admitted against the plaine veritie of goddes word, nor against the determination of those foure chiefe Councils, whose auctoritie

Auctoritie hath bene and is holden by them
 equal with the auctoritie of the foure E-
 uangelistes. And last, that to no doctour be
 geuen greater auctoritie, then Augustine *In prologo*
 requireth to be geuen to his writinges: *Retract.*
 to witt, if he plainely proue not his
 affirmation by Gods infallible worde,
 that then his sentence be reiected and im-
 puted to the error of a mā. These thinges
 graunted and admitted, I shall no more re-
 fuse the testimonies of Councils and do-
 ctours, then shall my aduersaries. But and
 if they will iustifie those Councils, which
 maintaine theyr pride, and vsurped auctori-
 tie, and will reiect those, which plainly
 haue condemned all such tyrannie, negli-
 gence, and wicked life, as byshoppes now
 do vse: and if further they will snatche a
 doubtfull sentence of a doctour, and refu-
 se his mynd, when he speaketh plainly,
 then will I say, that all man is a lyer, that
 credit ought not to be geuen to an vncon-
 stant witnes, and that no Coucils ought to
 preuaile, nor be admitted against the sen-
 tence, which God hath pronounced. And
 thus, my Lordes, in few wordes to cōclude
 I haue offred vnto you a triall of mie in-
 nocencie: I haue declared vnto you, what
 God requireth of you, being placed aboue
 his people, as rulers and princes: I ha-
 ue offred vnto you, and to the inhabitātes

THE APPELLATION

of the realme, the veritie of Christ Iesus, and with the hasard of my life I presently offer to proue the religion, which amongst you is mentained by fier and sworde, to be fals, dānable and diabolicall. Which thinges if ye refuse, defending tyrantes in their tyrānie, then dar I not flatter, but as it was commaunded to Ezechiel boldly to proclaime, so must I crie to you, that you shall perishe in your iniquitie, that the Lord Iesus shall refuse so manie of you, as maliciously withstand his eternall veritie, and in the day of his apparition, when all flesh shall appear before hym, that he shall repell you from his compaignie and shall commaund you to the fier, whiche neuer shalbe quēched, and then neither shall the multitude be able to resist, neither yet the counsilsof man be able to preuaile against that sentence, which he shall pronounce.

Eze. 33. *Mat. 24*
26. *Dani. 12*
Mat. 25.

God the father of our Lord Iesus Christ by the power of his holie spirit so rule and dispose your hearts, that with simplicitie ye may cōsider the thinges, that be offred, ād that ye may take such order in the same, as God in you may be glorified, and Christes flock by you may be edified and comforted to the praise ād glorie of our Lord Iesus Christ, whose omnipotent spirit rule your hearts in his true feare to the end.

Amen.

TO HIS BELOVED BRETHREN THE

communaltie of Scotland John Knoxe

wisheth grace, mercie and peace

with the spirit of

righteous iud-

gement.



What I haue required of the Quene Regēt, estates ād nobilitie as of the chiefe heades (for this present) of the realme, I can not cease to require of you dearli beloued Brethrē, which be the cōmunaltie and bodie of the same.

To wit, that it (notwithstanding that fals and cruel sentence, which your disguised byshoppes haue pronounced against me) would please you to be so fauorable vnto me, as to be indifferēt auditours of my iust purgation. Which to do if God earnestly moue your heartes, as I nothīg doubt, but that your entreprise shall redounde to the praise of his holie name, so am I assured, that ye and your posteritie shall by that meanes receaue most singular comfort, edificatiō, ād profit. For when ye shall heare the matter debated, ye shall easelie perceauē and vnderstand, vpon what grounde ād foundation is builded that religion, which

IOHN KNOXE

amongest you is this day defended by fier
and sword. As for my own conscience I am
most assuredly perswaded, that, whatsoeuer
is vsed in the papistical Church is al to-
gether repugning to Christes blessed ordi-
nāce, and is nothing but mortal venem, of
which whosoever drinketh, I am assuredly
perswaded, that therewith he drīketh death
and damnation, except by true conuerſion
vnto God he be purged from the same. But
because that long ſilence of goddes worde
hath begotten ignorance almost in al ſor-
tes of men, and ignorance, ioyned with
long custome, hath cōfirmed superstition
in the heartes of many, I therefore in the
name of the Lord Iesus desire audience af-
well of you the communaltie, my Brethrē,
as of the estates and nobilitie of the real-
me, that in publike preaching I may haue
place amongest you at large to vtter my
mind in all matters of cōtrouerſie this day
in religion. And further I desire, that ye cō-
curring with your nobilitie would com-
pell your byshoppes and clergie to cease
their tyrannie, and also that, for the bet-
ter assurance and instruction of your con-
sciēce, ye would compell your said bishop-
pes and fals teachers to answer by the scri-
ptures of God to such obiections and crimes,
as shalbe laid against their vaine religion,
fals doctrine, wicked life, and sclander-
rous

Petition.

rous conuerſation. Here I know, that it ſhalbe obieſted, that I require of you a thing moſt vnreaſonable. To witt, that ye ſhould call your religion in doubt, which hath bene approued and eſtabliſhed by ſo long continuance, and by the conſent of ſo manie men before you. But I ſhortly anſwer, that neither is the lōg proceſſe of tyme; neither yet the multitude of men a ſufficient approbation, which God will allow for our religio. For as ſomme of the moſt aunncient writers do witneſſe, neither can long proceſſe of tyme iuſtifie an errour, neither can the multitude of ſuch, as folow it, chaūg the nature of the ſame. But if it was an errour in the begynnyng, ſo is it in the end, and the longer that it be folowed, and the mo that do receaue it, it is the more peſtilent, and more to be auoided. For if antiquitie or multitude of mē could iuſtifie any religion, then was the idolatrie of the Gentiles, and now is the abomination of the Turkes good religio. For antiquitie approued the one, and a multitude hath receaued and doth defende the other. But otherwiſe to anſwer, godlie men may wonder, from what fontaine ſuch a ſentēce doth flow, that no man ought to trie his faith and religion by goddes worde, but that he ſafely may beleue and folow euerie thing, which antiquitie

*Anſwer
to an obie
ction.
Laſtanti.
Firmian.
Tertuliā.
Cyprian.*

- and a multitude haue approued. The spirit of God doth otherwise teach vs. For the wisdom of God Christ Iesus hym selfe remitted his aduersaries to Moses, and the scriptures, to trie by them, whether his doctrine was of God or not. The Apostles
- John 5.*
7. Paule and Peter commaunde men to trie the religion, which they professe, by goddes plaine scriptures, and do praise men for so doing. S. Iohn straytly commaundeth, that we beleue not euerie spirit, but willeth vs to trie the spirits, whether they be of God or not. Now seying that these euident testimonies of the holie Ghoste will vs to trie our faith and religion by the plaine worde of God, wonder it is, that the papistes will not be content, that theyr religion and doctrine comme vnder the triall of the same. If this sentēce of Christ be true (as it is most true, seing it springeth from the veritie it self) who so euill doeth, hateth the light, neither will he come to the light lest that his euill workes be manifested and rebuked, then do our papistes by their own sentence condemne them selues and theyr religion. For in so far as they refuse examination and trial, they declare, that they know somme fault, which the light will vtter: which is a cause of theyr feare, ad why they claime to that priuiledge, that no man dispute of theyr religion.
- Actes 17.*
2. Pet. 1.
1. Iohn 4.
John 3.

religion. The veritie and trueth, being of the nature of fyne purified gold, doth not ^{why Fa-} fear the trial of the fornace, but the stu- ^{pides will} ble and chaf of mannes inuentions (such ^{not dispu} is theyr religion) may not abyde the ^{te of the} flame of the fier. True it is, that Maho- ^{ground} met pronounced this sentence, that no ^{of theyr} man should in paine of death dispute or ^{religion.} reason of the grounde of his religion. ^{Mahomet} Which law to this day by the art of Satā is ^{and the} yet obserued amōgest the Turkes to theyr ^{Pope do} mortal blindnes and horrible blasphe- ^{agree.} myng of Christ Iesus, and of his true religion. And from Mahomet (or rather from Satan father of all lies) hath the Pope and his rabble learned this former lesson. To witt, that theyr religion should not be disputed vpon, but what the fathers haue beleued, that ought and must the childré approue. And in so diuising Satan lacked not his foresight. For no one thing hath more established the kingdome of that Romane Antichrist, then this most wicked decree. To witt, that no man was permitted to reason of his power, or to call his lawes in doubt. This thing is most assured, that whensoever the papisticall religion shall comme to examination, it shalbe founde to haue no other grounde, then hath the religion of Mahomet. To witt mannes inuention, deuise and drea-

mes ouershadowed with somme colour of
goddes worde. And therefore Brethren
seing that the religion is, as the stomake
to the bodie, which, if it be corrupted, doth
infect the hole membres, it is necessarie
that the same be examined, and if it be fo-
unde replenished with pestilent humors
(I mean with the fantasies of men) then of
necessitie it is, that those be purged, els shal

NOTE. your bodies and soules perishe for euer.

For of this I would ye were most certaily
persuaded, that a corrupt religion defileth
the hole life of man, appear it neuer so ho-

*Reforma-
tion of re-
ligion be-
longeth to
all, that bo-
pe for life
euerlastin
ge.*

lie. Neither would I that ye should esteeme
the reformation and care of religion les-
se to appertaī to you, because ye are no kin-
ges, rulers, iudges, nobils, nor in auctori-
tie. Beloued Brethren, ye are goddes crea-
tures, created and formed to his own ima-
ge and similitude, for whose redemption
was shed the most pretious blood of the
onlie beloued sonne of God, to whome he
hath commaunded his Ghospell and glad-
tidinges to be preached, ād for whome he
hath prepared the heauenlie inheritance,
so that ye will not obstinately refuse, and
disdainefully cōtemne the meanes, which
he hath appointed to obtaine the same: to
witt, his blessed Euangile, which now he
offereth vnto you, to the end that ye may
be saued. For the Ghospell and gladtidin-
ges

TO THE COMMUNALTIE. 50

ges of the kīgdome truelie preached is the power of God to the saluation of euerie *Rom. 1.* beleuer, which to credit and receaue you the communaltie are no lesse addetted, then be your rulers and princes. For albeit *The sub-* God hath put and ordered distinction *ad iēt is no* differēce betwixt the king and subiectes, lesse bound betwixt the rulers and the commune peo- *to beleue* ple in the regiment and administration of *in Christ,* ciuile policies, yet in the hope of the life *then is the* to comme he hath made all equall. For *kinge.* as in Christ Iesus the Iew hath no grea- *Galat. 3.* ter prerogatiue, then hath the Gentile, the man, then hath the woman, the learned, then the vnlearned, the Lord, then the seruante, but all are one in him, so is there but one way and meanes to attaine to the participation of his benefites and spirituall graces, which is a liuelie faith wurking by charitie. And therefore I say that it doth no lesse appertaine to you, beloued Brethren, to be assured that your faith and religion be grounded and established vpon the true and vndoubted worde of God, then to your princes, or rulers. For as your bodies can not escape corporal death, if with your princes ye eat or drink deadlie poison (althoghe it be by ignorance or negligence) so shall ye not escape the death euerlasting, if with them ye professe a corrupt religion. Yea except

In heart ye beleue, and with mouth ye confesse the Lord Iesus to be the onlie Saluour of the world (which ye can not do, except ye embrace his Euangile offered)

Abac. 2. ye can not escape death and damnatiō. For

Marc. 16. as the iust liueth by his own faith, so doth

Iohn. 3. the vnfaithfull perishe by his infidelitie.

And as true faith is engendred, norished, and mentained in the heartes of goddes elect by Christes Euāgile truelie preached, so is infidelitie and vnbelefe fostered by concealing and repressing the same. And thus if ye loke for the life euerlasting, ye must trie if ye stand in faith, and if ye would be assured of a true and liuelie faith, ye must nedes haue Christ Iesus truely preached vnto you. And this is the cause (dear Brethren) that so oft I repeat, and so constantly I affirm, that to you it doth no lesse appertaine, then to your kinge or princes. to prouide that Christ Iesus be truely preached amongst you, seing that without his true knolledge can neither of you both attaine to saluation. And this is the poynt, wherein, I say, al man is equal.

Wherin

all man is
equal.

Rom. 5.

That as all be descended from Adam, by whose syn and inobedience did death enter into the world, so it behoued all, that shall
obtaine

obtaine life, to be ingrafted in one, that is, in the Lord Iesus, who ^{Isa. 53.} being the iust seruant, doth by his ^{Iohn 3.} knolledge iustifie many: to wit, all ^{& 5.} that vnfeanedly beleue in hym.

Of this equalitie, and that God requir-
 eth no lesse of the subiect, be he neuer so
 poore, then of the prince and riche man in
 matters of religion, he hath geuen an eu-
 ident declaration in the law of Moses. For
 when the tabernacle was buylded, erected,
 and set in order, God did prouide, how it,
 and the thinges appertaining to the same,
 should be sustained, so that they should
 not fall in decay. And this prouision (al-
 beit heauē and earth obey his empire) would
 he not take from the secrete and hid treasu-
 res, which lie dispersed in the vaines of the
 earthe, neither yet would he take it from the ^{Exod. 30.}
 riche and potent of his people, but he did
 commaund, that euerie man of the sonnes
 of Israel (were he rich or were he poore)
 that came in compt from twentie yeares
 and vpward, should yearely pay half a si-
 cle for an oblation to the Lorde in the
 remembrance of their redemption, and
 for an expiation or clensing to their sou-
 les, which money God commaunded should
 be bestowed vpon the ornamentes and

necessaries of the tabernacle of testimonie. He furthermore added a precept, that the riche should giue no more for that vse, and in that behalf, then should the poore, neither yet that the poore should giue any lesse, then should the riche in that consideration. This law to mannes reason and iudgement may appear verie vnreasonable. For somme riche man might haue geuen a thousand sicles with lesse hurt of his substâce, then some poore man might haue payed the half sicle. And yet God maketh all equall, and will that the one shall pay no more then the other, neither yet the poore any lesse then the riche. This law I say may appeare verie vnequall. But if the cause, which God addeth, be obserued, we shall fynde in the same the great mercie and inestimable wisdom of God to appear, which cause is expressed in these wordes,

Exod. 30. This money receaued from the children of Israel thou shalt geue in the seruice of the tabernacle, that it may be to the children of Israel for a remembrance before the Lord, that he may be mercifull to your soules.

This cause, I say, doth euidently declare,

re, that as the hole multitude was deliuered from the bondage of Egypt by the mightie power of God alone, so was euerie mēbre of the same without respect of person sãctified by his grace, the riche in that behalf nothing preferred to the poorest. For by no merit, nor worthynes of mā was he moued to chose, ād to establishe his habitation and dwellinge amongst them. But their felicitie, prerogatiue ād honour, which they had aboue all other natiōs, proceeded only frō the fontaine of his eternal goodnes, who loued thē freely, as that he freely had chosen them to be his preeſtlye kingdome ād holie people from all natiōs of the earth. Thus to honour them, that he *Exod. 19.* would dwell in the middest of them, he neither was moued (I say) by the wisdome of the wise, by the riches of the potent, neither yet by the vertue and holynes of any estate amongst them, but of mere goodnes did he loue them, and with his presence did he honour that hole people, ād therefore to paynt owt the same his cōmune loue to the hole multitude, and to cutt of occasions of contention, and doubtess *The pre-* of conscience, he would receaue no more *sence of* from the riche, then from the poore, for *God repre-* the maintenāce of that his tabernacle, by *sented in* the which was represented his presence, *the taber-* and habitation amongst them. Yf the ri- *nacle.*

*The pre-
 sence of
 God repre-
 sented in
 the taber-
 nacle.*

che had bene preferred to the poore, then
 as the one should haue bene puffed vp with
 pride, as that he had bene more acceptable
 to God by reason of his greater gift, so
 should the cōscience of the other haue be-
 ne troubled and wōded, thinking that his
 pouertie was an impedimēt, that he could
 not stand in so perfecte fauour with God,
 as did the other, because he was not able to
 geue somuch, as did the rich, to the men-
 tenance of his tabernacle. But he, who of
 mercie (as said is) did chose his habita-
 tion amongst them, and also that best
 knoweth, what lieth within man, did pro-
 uide the remedie for the one, and for the
 other, making them equal in that behalfe,
 who in other things were most vnequal.
 Yf the poore should haue founde hym
 selfe greued by reason of that taxe, and
 that asmuch was imposed vpon hym, as v-
 pon the riche, yet had he no small cause of
 ioy, that God him selfe would please to cō-
 pare hym, and to make hym equal in the
 mentenāce of his tabernacle to the most ri-
 che and potent in Israel. Yf this equalitie
 was commaunded by God for mentenāce
 of that transitorie tabernacle, which was
 but a shadoe of a better to cōme, is not the
 same required of vs, who now hath the ve-
 ritie, which is Christ Iesus? who being clad
 with our nature is made Immanuel, that
 is,

Hebr. 9.

is, God with vs.

Whose natural bodie albeit it *Isaie 8.*
 be receaued in the heauens, where *Act. 3.*
 he must abyde till all be complete, *Mat. 28.*
 that is forespoken by the Prophe-
 tes, yet hath he promised to be pre-
 sēt with vs to the ēd of the world.

And for that purpose, and for the more as-
 surance of his promise he hath crected a-
 mongest vs here in earthe the signes of his
 owne presence with vs, his spiritual ta-
 bernacle, the true preaching of his worde,
 and right administration of his sacra-
 mentes. To the mentenance whereof is
 no lesse bounde the subiect, then the prin- *The spiri-*
 ce, the poore, then the riche. For as the pri- *tual taber-*
 ce, which was geuē for mannes redēption, *nacle and*
 is one, so requireth God of all, that shalbe *signes of*
 partakers of the benefites of the same, a *Christes*
 like duetie, which is a plaine confession, *presence*
 that by Christ Iesus alone we haue recea- *with vs.*
 ued, what soeuer was lost in Adam. Of
 the prince doth God require, that he re-
 fuse hym selfe, and that he folow Christ
 Iesus: of the subiect he requireth the same.
 Of the kinges and iudges it is required,
 that they kysse the sonne, that is, giue
 honour, subiection, and obedience to hym.
 And from such reuerēce doth not God ex-
 empt the subiect, that shalbe saued. And

this is that equalitie, which is betwixt the kinges and subiectes, the most riche or noble, and betwixt the poorest, and men of lowest estate: to wit, that as the one is obliged to beleue in heart, and with mouth to cōfesse the Lord Iesus to be the onlie sauour of the world, so also is the other. Neither is there anie of goddes childre (who hath attained to the yeares of discretion) so poore, but that he hath thus much to bestow vpon the ornamentes, and

NOTE. maintenance of their spiritual tabernacle, when necessitie requireth: neither yet is there anie so riche, of whose hande God requireth any more. For albeit that Dauid gathered greate substāce for the buylding of the temple: that Salomon with earnest
1. Par. 29. diligence and incredible expenses ere-
2. Para. 3. cted and finished the same: that Ezechias
4. & 5. and Iosias purged the religion, which be-
2. Para. fore was corrupted, yet to them was God
29. 30. no further dettour in that respect, then
& 35. he was to the most simple of the faithfull posteritie of faithfull Abraham. For their diligence, zeal, and workes gaue rather testimonie and confession before men, what honour they did bear to God, what loue to his worde, and reuerēce to his religiō, then that any worke proceeding from them did either establishe, or yet encrease goddes fauoure towardes thē, who free-
 ly

ly did loue the in Christ his sonne before the foundation of the world was laied. So that these forenamed by theyr notable workes gaue testimonie of theyr vnfaigned faith, and the same doth the poorest, that vnfeanedly and openly professeth Christ Iesus, that doth embrace his gladtydinges offered, that doth abhorre superstition, and flie from idolatrie. The poorest, I say, and most simple, that this day in earth in the daies of this cruel persecution fermely beleueth in Christ, and boldly doth confesse hym before this wicked generation, is no lesse acceptable before God, neither is iudged in his presence to haue done any lesse in promoting Christ his cause, then is the king, that by the sworde and power, which he hath receaued of God, wrooteth owt idolatrie, and so aduanceth Christes glorie. But to return to our former purpose, it is no lesse required, I say, of the subiect to beleue in Christ, and to profess his true religion, then of the prince and king. And therefore I affirme, that in goddes presence it shall not excuse you to alledge, that ye were no chiefe rulers, and therefore that the care and reformation of religion did not appertaine vnto you.

Ye dear Brethren (as before is said) are the creatures of God created to his owne

image and similitude: to whome it is com-
Mat. 17. maunded to hear the voyce of your hea-
 uenlie Father, to embrace his sonne Christ
 Iesus, to flie from all doctrine and reli-
 gion, which he hath not approued by his
 own will reuealed to vs in his moste blef-
 sed worde. To which preceptes and char-
 ges if ye be founde inobedient, ye shall
 perish in your iniquitie as rebelles and
 stubborn seruantes, that haue no pleasure
 to obey the good will of their soueraigne
 Lord, who most louingly doth call for
 your obediēce. And therefore, Brethren,
 in this behalf it is your part to be carefull
Note. and diligent. For the question is not of
 thinges temporall, which althoghe they
 be endaungered, yet by diligēce and pro-
 cesse of tyme may after be redressed, but it
 is of the dānation of your bodies and sou-
 les. and of the losse of the life euerlasting,
 which once lost can neuer be recouered.
 And therefore, I say, that it behoueth you
 to be careful and diligēt in this so weghrie
 a matter, lest that ye, contemnyng this oc-
 casion, which God now offereth, fynd not
 the like, althoghe that after with gronyng
The offer and sobbes ye lāguy she for the same. And
of Iohn that ye be not ignorant of what occasion
Knox to I mean, in few words I shall expresse it.
his native Not only I, but with me also diuers o-
realme. ther godlie and learned men do offer
 vnto

vnto you our labours faithfully to instruct
 you in the waies of the Eternal our God,
 and in the synceritie of Christes Euangil,
 which this day by the pestilent generatiō
 of Antichrist (I mean by the pope, and by
 his most vngodlie clergie) are almost hyd
 from the eies of men. We offer to ieopard
 our liues for the saluation of your soules,
 and by manifest scriptures to proue that
 religion, which amongst you is mentain-
 ned by fier and sworde, to be vaine, fals ad
 diabolical. We require nothing of you,
 but that patiently ye will heare our do-
 ctine, which is not oures, but is the do-
 ctine of saluation reuealed to the world
 by the onlie sonne of God: ad that ye will
 examine our reasons, by the which we of-
 fer to proue the papistical religion to be
 abominable before God. And last we re-
 quire, that by your power the tyrannie of
 those cruel beastes (I mean of preests and
 freers) may be brideled till we haue vtter-
 ed our mindes in all matters this day de-
 bateable in religion. Yf these thinges in
 the fear of God ye graunt to me, and vnto
 others, that vnfeanedly for your saluation,
 and for goddes glorie require the same,
 I am assured, that of God ye shall be blef-
 sed, whatsoeuer Satan shall deuise against
 you. But and if ye contēne or refuse God,
 who thus louingly offereth vnto you sal-

*what he
 requireth.*

uation and life, ye shall neither escape
plages temporall, whiche shortly shall
apprehend you, neither yet the torment
prepared for the deuill, and for his an-
gels, except by speedie repentance ye re-
turne to the Lord, whome now ye refu-
se, if that ye refuse the messingers of his
worde.

*An an-
swer to
two que-
stions.*

But yet I think ye doubt, what ye
ought, and may do in this so weghtie a
matter. In few wordes I will declare my
conscience in the one and in the other. Ye
ought to prefer the glorie of God, the pro-
moting of Christ his Euangil, and the
saluation of your soules to all thinges,
that be in earth: and ye, althoghe ye be but
subiectes, may lawfully require of your
superiours, be it of your king, be it of your
lordes, rulers and powers, that they pro-

*Subiectes
may law-
fully re-
quire true
preachers
of the gr
rulers.*

uide for you true preachers, and that they
expell such, as vnder the names of pa-
stours deuoure and destroy the flock, not
feeding the same as Christ Iesus hath com-
maunded. And if in this point your su-
perieur be negligent, or yet pretend to
maitaine tyrantes in their tyrannie, most
iustly ye may prouide true teachers for
your selues, be it in your cities, townes
or villages: them ye may maitaine
and defend against all, that shall perse-
cute them, and by that meanes shall la-
bour

bour to defraude you of that most confor-
table foode of your soules, Christes Euan-
gil truely preached. Ye may moreouer
withhold the frutes, and profetts, which
your fals Byshoppes and clergie most in-
iustly receyue of you, vnto such tyme as
they be compelled faithfully to do theyr
charge and dueties, which is to preach vn-
to you Christ Iesus truely, ryghtly to mi-
nister his sacramentes according to his
own institution, and so to watche for the
saluation of your soules, as is commaun-
ded by Christ Iesus hym selfe and by his
apostles Paule, and Peter. Yf God shall
moue your heartes in his true fear to be-
gynne to practise these thinges, and to de-
maund and craue the same of your supe-
riours, which most lawfully ye may do, the
I doubt not, but of his greate mercie, and
free grace he shall illuminate the eyes of
your myndes, that his vndoubted veritie
shalbe a lantern to your feete to guyde ad
lead you in all the wayes, which his god-
lie wisdom doth approue. He shall make
your ennemies tremble before your faces, *that may*
he shall establishe his blessed Euāgil amō- *draw men*
gest you to the saluation and perpetual cō *back from*
fort of your selues, and of your posteritie *the synce-*
after you. But and if (as God forbyd) the *ritie of*
loue of frendes, the fear of your princes, *Christes*
and the wisdom of the world draw you euangil.

Ioan. 21.

Act. 20.

Things,

draw men

back from

the synce-

ritie of

Christes

back from God, and from his sone Christ Iesus, be ye certainly perswaded, that ye shall drink the cupp of his vengeance, so many I mean as shall contemne and dispise this louing calling of your heauenlie father. It wil not excuse you (dear Brethren) in the presence of God, neither yet will it auaille you in the day of his visitation, to say, We were but simple subiects, we could not redresse the faultes and crimes of our rulers, Byshoppes, and clergie: we called for reformation, and wished for the same, but Lords brethré were Byshoppes, theyr sonnes were abbottes, and the frendes of greate men had the possession of the Church, and so were we compelled to giue obedience to all, that they demanded. These vaine excuses, I say, will nothing auaille you in the presence of God, who requireth no lesse of the subiectes, then of the rulers, that they decline from euil, and that they do good, that they abstaine from idolatrie, superstition, blasphemie, murther and other such horrible crimes, which his law forbiddeth, and yet nottheles are openly committed and maliciously defended in that miserable realme. And if ye think that ye are innocent because ye are not the chiefe auctours of such iniquitie, ye are vtterly deceaued. For God doth not only punishe the chiefe offenders,

offenders, but with them doth he damne
 the consenters to iniquitie: and all are *Rom. 1.*
 iudged to consent, that knowing impietie
 committed giue no testimonie, that the
 same displeaseth them. To speak this *Note.*
 matter more playne, as your princes and
 rulers are criminal with your Byshoppes *Princes,*
 of all idolatrie committed, and of all the *and Bysh-*
 innocent blood, that is shed for the testi- *hoppes are*
 monie of Christes truth, and that because *a lyke cri-*
 they maintaine them in theyr tyrannie, so *iminal.*
 are you (I mean so many of you, as giue
 no playn confession to the contrarie) cri-
 minal and gyltie with your princes and
 rulers of the same crimes, becaus ye assist
 ad maintaine your prices in theyr blynde
 rage, and giue no declaration, that theyr
 tyrannie displeaseth you. This doctrine *How sub-*
 I know is strange to the blynde world, *iectes of-*
 but the veritie of it hath bene declared in *fend with*
 all notable punishments from the begyn- *theyr*
 nyng. When the original world perished *Princes.*
 by water, whē Sodom ad Gomorrha were *Gen. 7. &*
 consumed by fier, and finally when Ieru- *19.*
 salem was horribly destroyed, doth any *Iosephus.*
 man think, that all were a lyke wicked be- *Agesip-*
 fore the world? Euidēt it is, that they were *pus.*
 not, if they shall be iudged accordiing to
 theyr external factes. For somme were
 yonge, and ould not be oppressours, nei-
 her yet could defile them selues with vn-

natural and beastlie lustes: some were pitiful and gentle of nature, and did not thirst for the blood of Christ, nor of his Apostles. But did any escape the plagues and vengeance, which did apprehend the multitude? Let the scriptures witness and the histories be considered, which plainly do testify, that by the waters all flesh in earth at that tyme did perishe, (Noah and his familie reserved) that none escaped in Sodom and in the other cities adiacent; except Lot and his two daughters. And evident it is, that in that famous citie Ierusalem in that last and horrible destruction of the same none escaped goddes vengeance, except so many as before were dispersed. And what is the cause of this severity, seeing that all were not a like offenders? Let flesh cease to dispute with God, and let all man by these examples learne betymes to flie and auoid the societie and compaignie of the proude contemners of God, if that they list not to be partakers of theyr plagues. The cause is evident: if we can be subiect without grudging to goddes iudgements, which in them selues are most holie and iust. For in the original world none was founde, that either did resist tyrannie and oppression, that vniuersally was vsed, either yet that earnestly reprehended the same. In Sodom

why all perished in the flood, in Sodom, and Gomorrah.

dom was none founde, that did againste that furious and beastlie multitude, that did compasse about and besiege the house of Lot. None would beleue Lot, that the citie should be destroyed. And finally in Ierusalem was none found, that studied to repress the tyrannie of the Prectes, who were coniured against Christ and his Euangil, but all fainted, (I except euer such, as gaue witness with theyr blood, or theyr flying, that such impietie displeased them) all kept silence, by the which all approued iniquitie, and ioyned hands with the tyrantes, and so were all arrayed and set, as it had bene in one battayle against the omnipotent, and against his sonne Christ Iesus. For whosoever gathereth not with Christ in the day of his haruest, is iudged to scatter. And therefore of one vègeance téporal were they all partakers. Which thig as before I haue touched, ought to moue you to the depe cōsideratiō of your duties in these last and most perilous tymes. The iniquitie of your Byshoppes is more then manifest: theyr filthie liues infect the aier, the innocēt blood, which they shed, crieth vègeance in the eares of our God: the idolatrie and abominatiō, which opely they cōmit, and without punishmēt maintaine, doth corrupt and defyle the hole lād: and none amongest you doth vnfaignedly studie for

any redresse of such enormities. Wil God in this behalf hold you as innocentes? Be not deceaued dear Brethren. God hath punished not only the proude tyrantes, filthie persōs, and cruel murtherers, but also such, as with them did draw the yoke of what sub- iniquitie, was it by flattering theyr offend-
iectes shall ses, obeying theyr iniust cōmaundemētes,
God pu- or in wynking at theyr manifest iniquitie.
nishe with All such, I say, hath God once punished
theyre with the chiefe offēders. Be ye assured, Bre
Princes. thren, that as he is immutable of nature, so will he not pardon in you that, which so seuerely he hath punished in others, and now the lesse, because he hath plainly admonished you of the daungers to come, and hath offred you his mercie before he pourefurth his wrath and displeasure vpo the inobediēt. God the father of our Lord Iesus Christ, who is father of glorie, and God of all consolation, geue you the spirit of wisdome, and open vnto you the knolledge of hym self by the meanes of his dear sonne, by the which ye may attaine to the esperance and hope, that after the troubles of this trāsitorious life ye may be partakers of the riches of that glorious inheritance, which is prepared for such, as refuse them selues, and feght vnder the bāner of Christ Iesus in the day of this his battaile: that in depe consideration of the
same

same ye may learn to prefer the inuisible
and eternal ioyes to the vaine pleasures,
that are present. God further graunt you
his holie spirit, righteously to consider,
what I in his name haue required of your
nobilitie, and of you the subiects, and mo-
ue you all together so to answer, that my
petition be not a testimonie of your iust
condemnation, when the Lord Iesus shal
appear to reuenge the blood of his sain-
ctes, and the contempt of his most holie
worde. Amen.

Sleap not in syn, for vengeance
is prepared against all inobediēt.
Flie from Babylon, if ye will not
be partakers of her plages.

Be witnesse to my appellation.

Grace be with you.

From Geneva

The 14. of

Iuly,

1558.

Your brother to commaunde in godlines

IOHN KNOXE.

H 3

AN ADMONITION TO ENGLAND AND

*Scotland to call them to repentance,
written by Antoni
Gilby.*

Where as many haue writtē many profitable admonitiōs to you twaine, (O England and Scotlād, both makinge one Iland most happye, if you could know your own happines) somme against the regimēt of womē, wherewith ye are bothe plaged, somme against vnlaufull obediēce, and the admitting of strangers to be your kinges, somme declaring the vile nature of the Spaniards, whome thou, o Englād, to thy destructiō mainteineſt, somme the pryde of the Frenchmen, whome thou, o Scotland, to thy ruine receaueſt: and many hundredes with pennē, with tōnge, with worde, with writing, with ieopardie and losse of landes, goods, and lyues, haue admonished you bothe twaine of that cākred poyson of papistrīe, that ye foster and pamper to your own perdition, and vtter destruction of soules and bodies, of your selues ād yours for now and euer. I thought it my ducie (seing your destructiō to mans iudgement

gemēt to draw so neare) how much or litle
 so euer they haue preuailed, yet once agai-
 ne to admonishe you both, to giue testimo-
 nie to that trueth, which my brethren ha-
 ue writtē,ād specially to stirre your hearts
 to repentance, or at the least to offre my
 selfe a witnessse against you: for the iusti-
 ce of God and his righteous iudgementes,
 which doubtles (if your hearts be hard-
 ned) against you both are at hand to be vt-
 tered. Thus by our writings, whome it plea-
 seth God to styrre vp of your nations, all
 men, that now liue, and that shall comme
 after vs, shall haue cause also to praise the
 mercie of God, that so oft admonisheth be-
 fore he do stryke, and to cōsider his iust pu-
 nyshment, when he shall pourefurth his
 vengeance. Giue care therefore betymes,
 O Britanie (for of that name both reioy-
 seth) whiles the Lord calleth, exhorteth,ād
 admonisheth, that is the acceptable tyme,
 when he will be founde . Yf ye refuse the
 tyme offred, ye can not haue it after ward
 thogh with teares (as did Esau) ye do se-
 me to seke it. Yet once againe in goddes
 behalfe I do offre you the verie meanes,
 which if God of his mercies graunte you
 grace to folow, I doubt nothing but that of
 al your enemies spedely ye shall be deliue-
 red. Ye reioyce at this word, I am sure, if ye
 haue ani hope of the perfourmēce. The har-
 ké to the matter, which I do write vnto you

not furth of mennes dreames nor fables,
not furth of prophane histories painted
with mannes wifdome, vaine eloquence, or
subtile reasons, but furth of the infallible
trueth of goddes worde, and by fuch plaine
demonftrations, as fhall be able to con-
uince euerie one of your owne consciences,
be he neuer fo obftinate. I will afke no
further iudges. Is not this goddes curfe,
and threatninge amongeft many other pro-
nounced againft the finfull land and difo-
bedient people?

Deut. 28.

That ftrangers fhould deuoure
the frute of thy lād, that the ftran-
ger fhould clyme aboue the, and
thou fhould comme downe and be
his inferiour, he fhall be the head
and thou the taile. The Lord fhall
bring vpon the a people farr of,
whofe tongue thou canfte not vn-
derftand, thy ftrong wales, wherin
thou trusted, fhall be deftroied &c.

Esa. 3.

And doth not Efaie reckē this alfo as the
extremitie of all plages for the wicked-
nes of the people to haue womē raifed
vp to rule ouer you? But what faieth
the fame pphete in the begynnyng of his
prophefic for a remedie againft thefe and
all

all other euilles

Your handes are full of blood,
saith he, O you princes of Sodom,
and you people of Gomorrha, but
washe you, make you cleane, take
away your wicked thoughts furth
of my sight. Cease to do euil, learn
to do well, seeke iudgemēt, help the
oppressed &c. Then will I turn my
hand to the, and trie owt all thy
drosse, and take away thy tynne, and
I will restore thy iudges, as afore
tyme, and counsilours, as of old.

And Moses said before in the place al-
ledged.

That if thou wilt heare the voice Deut. 28,
of the Lorde thy God, and do his
commaundementes, thou shalt be
blessed in the towne, and blessed
in the feelde. The Lord shall cau-
se thyne ennemies, that rise vp a-
gainst the, to fall before the. &c.

Lo the way in few wordes, O Britanie, to
winne goddes fauour, and therefore to o-
uercome thyne ennemies. But to prync
this more deeply into your heartes, o ye

TO ENGLAND

princes and people of that Iland, whome God hath begone to punishe, seke I warne you no shifting holes to excuse your faul-tes, no political practises to resist goddes vengeance. And first I speak to you (ô Rulers and Princes of both the realmes) repēt your treason, and bewaile your vnthank-fulnes. For by no other meanes can you es-cape goddes iudgementes. You stomack I know to be called traitours, but what shall it auaille to spare the name, where the facts are more then euident. You hath God ere-cted amōgest your brethré, to the end that by your wisdome and godlie regiment your subiectes should be kept aswell from domestical oppression, as from bondage and slauerie of strangers. But ye alas decli-ninge from God are made the instrumētes to betray and sell the libertie of those, for whome ye ought to haue spent your liues. For your consent and assistance is the cau-se, that strangers now oppresse ād deuoure the poore within your realmes: who short-ly, if God call you not to repētance, shall recompence you, as ye haue deserued. For the cupp, which your brethren do now drink, shall be put in your handes, and you shall drink the dreggs of yt to your de-struction. And wōder it is if ye be becōme so foolishhe ād so blynd, that ye think your selues able long to continue, and to be sa-fe, when your brethren rounde about you

shall perishe: that you can pack your matters well enough with the princes, that ye can make you stronge with mariages, with flateries, and other fonde practises, or that with your multitude or strengthe ye can escape the daies of vengeance, or that you can hide your selues in holes or corners. Nay thoghe you should hyde you in the hels, God can drawe you thence, if you had the egles wynges to flie beyōde the east seas, you cannot auoid goddes presence. Submit your selues therefore vnto hym, which holdeth your breath in your nostrels, who with one blast of his mouth cā destroy all his ennemies. Embrace his sōne Christ, lest ye perishe, ād for your obstinacie agaīst hym ād his worde repent betymes, as we all do admonishe. Repent for your crueltie against his seruants and the contempt of his worde so plainly offred, as it was neuer sence the begynnyng of the world. Repent we cry repent. For repentance is the onlie way of your redresse and deliuerance. Did God euer longe spare any people, whome he hath taught by his Prophetes, without somme euident repentance? or vseth any father to pardon his childe, whome he hath begunne to chastice, without somme token of repentance? Consider how the Lord hath intreated Israel and Iuda his owne people: how oft they trespassed, and how he gaue them

ower into the hand of their enemies. But whensoever they repented and turned againe to God vnfeanedly, he sent them iudges and deliuerers, kinges and Sauours. This way then of repentance and vnfeaned turning to God by obedience is the onlie way before God accepted and allowed. Therefore was Noah sent to the old world to bring this doctrine of repentance, and all the old prophetes, as Elias, Eliseus, Esaias, Ieremias and Malachias, and he, who excelled all the prophetes, Iohn Baptist. Any of whose stiles, and sharpe rebukes of synners if I should now vse, it would be thoght full strange and hardly would be suffered: yet were any of their lessons, wherebie they called to repentance, most mete for our tyme and age, and nothing disagreinge from this my present purpose. For the same spirit still striueth against the malice of our tymes, thoghe in diuerse instrumētes and sundrie sortes and fashions. Noah pronounceth, that within an hundreth and twentie yeares all fleshe should be destroyed. We haue many No-haes, that so crieth in our tymes, yet no mā repēte. All the tyme, that Noah was preparing for the arke to auoide goddes vengeance, the multitude derided this holie prophete, as the multitude of you two realmes doth at this day deride all them,
that

that by obedience to goddes worde seke the meanes appointed to auoid gods iudgements. Then the people would not repent, but as they should liue for euer, they married, they banketed, they builded, they planted, deriding gods messēger. Do not you the like? I appeale to your own consciences. You marie, but not in God, but to betray your countries, you bāket and builded with the blood of the poore.

The Lorde calleth to fasting (saie the prophete Esaie) to mortifie the selues, and to kill their lustes, but they kill shepe and bullockes. Ieremie crieth for teares and lamentation, they laughe and mock. Malachie crieth to the people of his tyme, Turne vnto me and I will turne to you, saie the Lorde of hostes, and they proudly answer, wherein shall we returne? Are ye not suche? Do not ye aske wherein shall we returne, when ye will not know your sinnes? when ye can not confesse, nor acknowledge your faultes, thoghe ye go a hooringe in euerie street, towne and village with your idols? thoghe the blood of the oppressed crie euerie where against you for vengeance? So that seying no token of repentance I can not crie vnto you with Iohn Baptist, O ye generatiō of vipers who hath

taught you to flie from the wrathe
to comme?

O that I might see so good tokens, that
ye would fear goddes wrathe and venge-
ance. But this must I say to you bothe to
your confusion, and shame, that ye are such
vipers and serpentes, vntil I see better to-
kens. You do what ye can to destroy your
parentes, you cast of God your heauenlie
father, ye will not fear hym calling you to
repentance, you destroy and banishe your
spiritual fathers, which once had begot-
ten you as spiritual children by the worde
of trueth, you consume your countree,
which hath geuen you corporal life, you
stige with tounge and tayles all, that would
draw you from your wickednes. Finally
man, womā, and childe are either venemed
with your poysons or stinged with your
tayles. In you are fulfilled the wordes of
David,

Their throte is an open sepul-
chre, with theyr tounges they haue
deceiued, the poyson of aspis is vn-
der their lippes, their mouthes are
full of curse and bitternes, their fete
are swift to shedd blood, destru-
ction and wretchednes are in their
wayes, and the way of peace they
haue

haue not knowen, the feare of God
is not before there eyes, &c.

I do know your tendre eares, you can
not be grated with such sharpe sentēces of
condēnation, that thus prick you to the he-
arts: howbeit thus it behouet h, that ye be
taught to iudge your selues, that in the end
ye be not dāned with the wicked world. But
I will wounde you no more with the words
of the Prophetes, with the sayinges of Da-
uid, or of this holy sainct of God Iohn the
Baptist, but with our sauour Christs two
most swete parables of the two sonnes and
of the tilmē, to whome he set his vineyard,
I will labour to set before your eyes your
rebellion, hypocrisie, and crueltie, if so I cā
bring any of you to repentance. Our sa-
uiour Christe putteth furth this parable,

A certaine man had two sonnes,
ād he came to the first, and said sō-
ne go ād worke to day in my vine-
yard. Who answered, I will not, but
afterward repēted and went. Then
came he to the second, and said li-
kewise, and he answered, I will syr,
but went not.

Wherein a wonderful comforte first is
to be cōsidered, how the Lord our God ma-
ker of heauē ād earth doth hūble him selfe

not only to be called a mā, a hufbād man, a houfholder, ād fuch like, but he abafeth hī felfe of mercie to vs vile earth and affhes, that his fonne becometh mā to make mankynd glorious in his fight, to make all thofe, that do not refufe his grace offred, of the flauēs of Satan his fonnes by adoption. You are his fonnes, you are his vineyard, you are as dear vnto hym, as the apple of his eye, as Moses fpeaketh, if you can beleue it: he sweareth that you fhall be his inheritāce, and he will be yours, if ye will only receiue his grace and beleue hym, when he sweareth. Will ye call his trueth into doubt? his glorie into fhame by your mifbelefe? Better it were, that all creatures fhould perifh, heauen, man and angels, then that God fhould not haue credit, or that his glorie in the leaft iote fhould be diminished. He hath called you by his worde now many a tyme to worke in his vineyard, I afke what you haue answered: your confcience can witneffe and all the world feeth it. Some of you haue faid plaine lyke rebellious childrē, that ye would not do it, that ye would not worke in your fathers vineyarde. Shall I applie this part to Scotland? I may right well do it, and alfo to a greate parte in England. But Scotland in dede called moft plainely and euidently through the mercies of God both
by

by their own faithfull countrie men, and also by earnest trauail of our English nation to comme to the Lords vineyard in the tyme of king Edward, hath to the damage of both cōtinually refused, as the cōscience of many this day beareth witnesse. That tyme, as ye know, the vineyarde in Englād by the children of God was not all together neglected, and thē most earnestly were ye (O Brethren of Scōtland) required to ioyne hādes with vs ī the Lords worke, but Satan alas would not suffer it. His old fostred malice, and Antichrist his sonne could not abyde, that Christ should grow so strong by ioynynge that ile together in perfect religiō, whome God hath so many waies coupled ād strēgthened by his worke in nature: the papistes practised all theyr fyne craftes in England, Scotland, and in France, that the Ghospellers should not with so strong walles be defended, lest this one iland should becōme a safe sanctuarie, as it began to be, to all the persecuted in all places. They moue sturdie stomackes, they dispens with periuries, they worke by theyr craftie cōfessions, they raise vp warre in the end, whereby ye (deare Brethren of Scotland) were sore plagued. Of all these traiterouse sleghthes ye can not be ignorant. For yet it is not passed the memorie of man, that your king made promisse

*I suppose
they pay-
ed little.*

to haue mett kīg Hērie the eght att Yorke:
whose purpose (albeit in other things I do
not alow him) in that case was most god-
lie and praiseworthy. For it was to make
an end of that vngodlie warre, and cruell
murther, which lōge had cōtinued betwixt
the two realms. Your king, I say, made pro-
misse to mere him: the breche whereof as
it was the occasion of much trouble, so is
it euidently knowen, that your Cardinal,
and his clergie laboured and procured the
same. For it is not vnknown to somme a-
mongest you, how many thousand crow-
nes the churchmen did promise for main-
tenance of the warre, which king Henrie
did denouce by the reason of that breche.
Superfluous it were to me, to recite all the
causes mouing your pestilent preestes to
solicitat your king to that infidelitie. But
this is moste euident, that they feared no-
thing, but the fall of their glorie, and the
trouble of their kingdome, which then in
England beganne to be shaken by suppres-
sing of the abbaies. This moued your pree-
stes earnestly to labour, that your kinge
should falsly breake his promise. But
what affliction ye sustained by that and o-
ther their practises, your selues can witnes-
se. For your borderrs were destroyed, your
nobilitie for the most parte were takē pri-
soners, and your king for sorowe sodenly
died

died. But these your miseries did nothing moue your preestes to repentance, but rather did inflame them against God, and against the profit of their native realme. For when againe after the death of your kīge, your frēdship and fauours were sought, first by king Hērie, and after his death by king Edward his sonne, and by him, who thē was chosen Protectour, how craftely, I say, did thē your preestes vndermine all, ye are not ignorāt. When your Gouvernour with the consent of the most part of the nobilitie had solēnely sborne ī the abbay of Haliroode house, syr Raphe Sadler thē being embassadour for Englād to perform the marriage cōtracted betwixt king Edward and your yonge quene, and faithfully to stand to euerie point cōcluded and agreed for performāce of that vniō, when seales were interchanged, and the embassadour dismissed, what sturr, tumult, and sedition raised your Cardinal in that your realme, it is not vnknown. To witt, how that by his craft and malice the realme was deuided, the Gouvernour compelled to seke his fauour, to violate his oth, and so to become īfamous for euer. And finally by the pride of the papistes was that leage broken. But what did thereof ensue? Edinburgh, Leith, Dūdie, yea the most part of the realme did fele. Your shippes were stayed, your good-

des were lost, your chiefe townes were burned, and at the end the beautie of your realme did fall in the edge of the sworde, the hand of God manifestly feghting against you, because against your solemne othe ye did feght against them, who sought your fauours by that godlie cōiunction, which before was promised. But still proceeded your enemies the clergie, and their adherētes in their purposed malice. Wóder not that I terme them your enemies. For albeit they be your countrie men, yet because they seke nothing more, then the maĩtaināce of their owne kīngdome, which is the power of darckns, ad the kingdome of Antichrist, they are become cōiured enemies to euerie citie, nation or man, that labour to come to the knolledge of the truth. That pestilent generation, I say, did not cease, till they obtained their purpose, by deliueringe your yonge queene to the handes of the French king, assuredly mindinge by that meanes to cutt for euer the knot of the frendship, that might haue ensued betwixte England and Scotland by that godlie coniunction. What the papistes feared is manifest. For then Christe Iesus being more purely preached in England, then at any tyme before, would shortly haue suppressed their pride and vaine glorie: and therefore they ragged

ged, that he should not reigne aboue them also. But what is like to apprehend you, for because ye did not betymes withstād their most wicked cōsils, wise men do cōsider. How heauie and vnpleasant shall the burthen and yock of a Frenchman be to your shoulders ād necks, God graunt that experience do not teach you. But to returne to my former purpose, by all those means rehersed, by his messēgers, by the blood of his saincts shed amōgest you, by fauours ād frendship, by warre and the sword, yea by famin, ād pestilēce, ād all other meās, hath God your mercifull father called you to labour in his vineyard, but to this day, alas, we heare not of your hūble obedience, but stil ye say with stubborn faces, we will not labour, we will not be boude to such thraldome, to abide the burthens of the vineyard. Ye think perchāce I am to sharpe, and that I accuse you more then you deserue. For amōgest you many do know the will of your father, and many make profession of his Ghospel, but cōsider, Brethrē, that it is not enoughe to know the cōmaūdemēt, and to p̄fesse the same in mouthe, but it is necessarie, that ye refuse your selues, your owne pleasures, appetites, and your owne wisdome, if ye shall be iudged faithfull labourers in the Lordes vineyard, ād that ye beare the burthens togiter with your bre-

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thren, and suffre heate, and sweate, before ye taste the frutes with them. God will not stand content, that ye loke ouer the hedge, and beholde the labours of your brethrē, but he requireth, that ye put your hādes also to your labours, that ye trauail continually to pluck vpp all vnprofitable wedes, albeit in so doing the thornes pricke you to the hard bones: that ye assist your brethrē in theyr labours, thoghe it be with the icopardie of your lifes, the losse of your substance, and displeasure of the hole earthe. Except that thus ye be minded to labour, the Lord of the vineyard wil not acknowledge you for his faithfull seruantes. And because this matter is of weight and greate importance, I will speake sō what more plainely for your instruction. It is bruted (to the greate comfort of all godlie, that heare it) that some of you (deare Brethren of Scotland) do desire Christ Iesus to be faithfully preached amōgest you, which thing if frō the heart you desyre and with godlie wisdom and stowt courage folow your purpose and enterprise, ye shall be blessed of the Lord for euer. But in the begynnyng ye must beware that ye folow not the exāple of your brethrē of Englād, in whose handes albeit the worke of the Lord appeared to prosper for a time, yet because the eye was not single, we see to our grief the ouer

throw of the same. They began to plante Christ Iesus in the heartes of the people, and to banish that Romish Antichrist, they did driue owt the fylthie swyne fro theyr dennes and holes (I mean the monkes and other such papisticall vermine from their cloisters and abbayes. This was a good beginning, but alas in the one and the other there was great faulte. For the banishing of that Romish Antichrist was rather by the feare of the lawes pronouced against him by actes of parlamēt, thē by the liuelie preaching of Christ Iesus, and by the discoverig of his abominatiōs. And the suppressiō of the abbaies did rather smell of avarice, thē of true religiō. Those venemous locustes, which before were holdē within their cloisters, were then set abroad to destroy all good and grene herbes. For superstitious friers, ignorant mōks, and idle abots were made archbishoppes, bishoppes, persons, vicars, and such as ought to fede the soules of men: who thus set at libertie did continually wrotop the Lords vineyard. And one crafty Gardener, whose name was Stephen, hauing wolflik cōditiōs, did maītain many a wolfe, did sow wicked seed in the gardē, and cherished many weedes to deface the vineyard. And his maid Marie, who after was his maistres, now married to Philip, wātig no wil to wickednes whē shewas at the weakest nor sto

make to do euill, when shee gatt the mastrie
 did cherishe many weedes. Those two I say
 haue so broken the hedges of the same vi-
 neyarde, (God so punishing the sinnes of
 those, that ought to haue made better pro-
 uision for the same) that the husbandmen
 are hanged vp, the diggars, dressours, and
 planters are banished, prisoned and bur-
 ned. Such hauock is made, that all wild bea-
 stes haue power to pollute the sanctuarie
 of the Lorde. O heauens beholde her cru-
 eltie, o earthe cry for vengeance, o seas,
 and deserte mountains witnessers of her
 wickednes, break furthe against this mon-
 ster of England. But whether do I runne
 by the bitternes of my greife? I must nedes
 leaue the o Scotland, after that I haue ad-
 uertised the of this, that thou folow not
 the example, as I haue said, of Englād: but
 in the bowels of Christ Iesus I exhor-
 te the, that if thou pretēdest any reformatiō
 in religion, which is the chefe labour of
 the vineyarde, that thou do it at the first
 with a single eye, and all simplicitie, that
 from yeare to yeare thou be not compel-
 led to change, as was England, but let thy
 reformation be full and plaine, according
 to goddes holie will and worde without
 addition. Let all the plātes, which thy hea-
 uenly father hath not planted, be rooted
 owt at once, let not auarice blind the, nei-
 ther yet wordlie wisdome discourage thy

hearte, let none beare the name of a teacher, that is knowen to be a fosterer of superstitiō, or any kynde of wickednes. And thou so doing shalt moue God of his great mercie to send vnto the faithfull workemen in abundāce, to blesse the worke, that thou pretēdest in the vineyarde, and to preserve the to the glorie of his own name, and to thy euerlasting comforte. Thus must thou Scotland repent thy former inobedience, if that thou wilt be approued of the Lord. And now do I return to the (O Englād) I do liken the to the secōde sonne in the parable which answered his father with flattering wordes, saying,

I go father, but yet he went not at all. For sence the time, that I had any remembrance, our heauēlie father of his great mercies hath not ceased to call the in to his vineyard, and to these late daies thou hast said alwayes, that thou woldest enter and be obedient. In the tyme of king Henrie the eght, when by Tyndale, Frith, Blynay, and other his faithfull seruantes God called Englād to dresse his vineyard, many promised full faire, whome I could name. But what frute folowed? nothing but bitter grapes, yea breeres and brambles, the wormewood of auarice, the gall of crueltye, the poiſō of filthie fornicatiō, flowing from head to foote, the contempt of God

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and open defense of the Cake Idol by open proclamation to be red in the Churches in the stead of goddes scriptures. Thus was there no reformation, but a deformation in the tyme of that tyrant and lecherous mōster. The bore I grāte was busie wrooting and digging in the earth, and all his pigges, that folowed hym. But they sought only for the pleasāt frutes, that they winded with their longe snowtes. And for their own bellies sake they wrooted vp many weeds, but they turned the grounde so, mingling good and badd together, swete and sowre, medecine, and poyson, they made, I say, such cōfusiō of religiō and lawes, that no good thing could grow, but by great miracle, vnder such Gardners. And no meruail, if it be rightly cōsidered: for this bore raged against God, against Deuill, against Christ and against Antichrist, as the some that he cast owt against Luther, the racing furth of the name of the Pope, and yet alowig his laws, and his murther of many Christian souldiours, and of many papistes, do clearly and euidently testifie vnto vs. Especially the burnīg of Barnes, Ierome, and Garat three faithful preachers of the trueth, & hāgīg the same day for maintaināce of the Pope Powel, Abel, and Fetherstone, doth clearly paynt his beastlynes, that he cared for no maner of religiō. This mōstrous bore for al this must nedes be called the head

*Kinge
Henry his
booke a-
gainst
Luther is
noted.*

of the Churche in paine of treason, displacing Christ our onlie head, who ought alone to haue this title. Wherefore in this pointe (o England) ye were no better then the Romishe Antichrist, who by the same title maketh hym selfe a God, sitteth in ménes cōsciences, bānysheth the worde of God, as did your king Hérie, whome ye so magnifie. For in his best time nothing was hard, but the kings booke, and the kings proceedings, the kinges homelies in the Churches, where goddes word should onely haue bene preached. So made you your kīg a God beleuing nothīg, but that he alowed. But how he died, I will not write for shame. I will not name how he turned to his vomer. I will not write your other wickednes of those times, your murthers without measure, adulteries and incestes of your kinge, his Lordes, and cōmunes. It greueth me to write those euils of my coutrie, saue onlie that I must nedes declare, what frutes were foude in the vineyarde after you promised to worke therein, to moue you to repentance, and to iusti fie Godds iudgements, how greuoufly so euer he shall plague you hereafter. Wherefore I desire you to call to remébrance your best state vnder king Edward, when all men with generall cōset promised to worke in the vineyarde, and ye shall haue cause I doubt not to lament your wickednes, that so contēned the

voice of God for your owne lustes, for your crueltie, for your couetousnes, that the name of God was by your vanities euill spoken of in other nations. I will name no particulare thinges, becaus I reuerence those tymes, saue only the killing of both the kinges vncles, and the prisonement of Hoper for popishe garments. God graunt you all repentant heartes, for no order nor state did any part of his due-tie in those dayes. But to speak of the best, whereof ye vse to boast, your religion was but an English matyns, patched furthe of the popes portesse, many thinges were in your great booke superstitious and foolishe, all were driuen to a prescripte seruice lyke the papistes, that they should thinke theyr duties discharged, if the nombre were said of psalmes and chapters. Finally there could no discipline be brought into the Church, nor correction of manners. I will touche no further abuses, yet willing and desiering you to consider the in your heartes, that knowing your negligence ye may bring furth frutes of repentance. For this I admonishe you (o ye people of England) wheresoeuer you be scattered or placed, that onles ye do right speedely repent of your former negligence, it is not the Spanyardes only, that ye haue to feare, as rodde of goddes wrath, but all other

other nations, France, Turkie, and Denmarke, yea all creatures shall be armed against you for the contempt of those tymes, when your heauenlie father so mercifullie called you. To what contempt was goddes worde and the admonition of his prophetes comme in all estates, before God did stryke, somme men are not ignorant. The preachers them selues for the most part could fynd no fault in religion, but that the Church was poore and lacked liuing. Trueth it is, that the abbay lādes and other such reuenues, as afore appertained to the papistical Church, were most wickedly and vngodly spent, but yet many thinges would haue bene reformed, before that the kitching had bene better prouided for to our prelates in England. It was moſte euidēt, that many of you vnder the cloke of religion serued your own bellies: somme were so busie to heap benefice vpon benefice, some to labour in parlamēt for purchesing of lands, that the tyme was small, which coulde be founde for the reformation of abuses, and very litle, which was spent vpon the feeding of your flockes. I nede not now to examine particular crimes of preachers. Only I say, that the Ghospell was so lightly esteemed, that the most part of men thought rather, that God should bow and obey to theyr appetites,

then that they should be subiect to his holie commaundementes. For the communes did continew in malice, and rebellion, in craft and subtiltie, notwithstanding all lawes, that could be deuised for reformation of abuses. The merchants had their own soules to sell for gaines, the gentlemen were become Neroes and Gyants, and the nobilitie and counsile would suffer no rebukes of Gods messēgers thogh their offenses were neuer so manifest. Let those, that preached in the court, the lent before king Edward deceased, speak their conscience, and accuse me, if I lie, yea let a writing written by that miserable man, then duke of Northumberland to master Harlow for that time Byshoppe of Harford, be broght to lighte, and it shall testify, that he ashamed not to say, that the libertie of the preachers tonges would cause the counsile and nobilitie to ryse vpp against them: for they could not suffer so to be intreated. These were the frutes euen in the tyme of haruest. a litle before the winter came. And of the tyme of Marie what should I write? England is now so miserable, that no penne can paynt it. It ceaseth to be in the nomber of children, because it openly dispiteeth God the father. It hath cast of the trueth knownen and confessed, and foloweth lies and errors,

rours, which once it detested. It buyldeth the buylding, which it once destroyed: it raiseth vp the idols, which once were there confounded: it murthereth the saines, it mainteineth Baals prophetes by the commandement of Iesabel. Such are the cuil husbandes, that now haunte the vineyard, so that this is true, that our Sauour Christ saith:

The Lord hym selfe hath planted a faire vineyard, he hedged it round about, and buylded a toure, &c. And when the tyme of the frute drew nere, he sent his seruants to the tilmen to receyue the frutes thereof, but they caught his seruantes, they bett one, they killed an other, and stoned others. Againe he sent other seruantes mo, and they serued them likewise.

What nede any exposition to applie this vnto England? All is fulfilled, that is spoken in that parable, onles they do waite for the sonne hym selfe, for to comme, that they may handle hym likewise, as they haue done his seruantes. But all is one, saith our Sauour Christ,

That, which ye do to one of the-
Mat. 25. se litle ons, the same ye do to me,
 be it good or bad. Why doest thou per-
 secute me, saith Christ to Saul, when
 he was, as he now is, at the right hand of
 God his father in the heauens. Therefore
 they persecute, they banishe, they burne
 Christ the sonne of God in his mem-
 bres. The iudgement therefore now re-
 maineth, which the wicked then gaue a-
 gainst them selues,

That the Lord of the vineyar-
 de will cruelly destroy those euill
 persons, and will let furth his vi-
 neyarde vnto other husbandes.

And the confirmation of the same by
 the sentence of the chiefe iudge, that

The kingdome of God shall be
 taken from such, and geuen to a
 people, that shall bringe furth
 the frutes thereof.

The which iudgement is begonne in
 Englande, and shortly alas will be fully
 executed and finished without right spe-
 die repentance. Somme hope is in Scot-
 land, which hath not shewed furth any
 such crueltie, and hath not contemned the
 knowen treasures: but lyke wanton chil-
 dren

dren haue contemned the commaundement of theyr father, partely of frailtie, partely of ignorance. But Englad the seruante, that knew the will of his Lord and maister, which was once lightened with most clere beames, which hath tasted of the swetenes of the worde of God, and of the ioyes of the worlde to comē, which hath abiured Antichrist, and all idolatrie, which hath boasted to professe Christ with greate boldnes before all the worlde, must be beaten with many stripes, it can not be auoided.

But to be shorte this only remaineth for bothe these nations, that they repent and returne into the vineyarde with the fyrst sonne. For neither shall ignorance excuse any land or nation, as is playn in the fyrst to the Romanes, neither can any people be receyued without the frutes of repentance, as Iohn Baptist proclaimeth.

The frutes of repentance I call not only to know your synnes, and to lament them, but to amend your liues, and to make streght the Lordes pathes by resisting Satan and synne, and obeying God in doing the workes of righteousness, and executing goddes precepts, and iudgementes, so longe amongst you contemned.

For euen now is the axe put to

K I

Mat. 3.

the roote of the tree, so that euerie tree, that bringeth not furthe goode frute, shalbe hewé downe, and cast into the fier. The Lord hath now his fanne in his hande, and will purge his flore, ad gather the wheate into his garner, but will burne the chaffe with vnquēchable fier.

Repent therefore, whiles ye haue tyme, before ye be fanned, hewé downe and fiered. When I do behold both your two realmes, I see the fanne, I see the axe. But this I am suer is the begynnyng of your ruine, that ye do mary with strangers, and giue your power to forraine nations, such as feare not God, but are open idolaters, blasphemers, persecuters of the saincts of God, that careth neither for heauen nor hell, God nor deuill, so that they may wyne landes, townes and countries. God shall hew you downe by thē therefore, as he hath done other nations by like meanes and causes, and they shall fanne you furthe of your own huskes and homes, to make you vagaboundes and beggars, and after possesse your landes and goods, as God threatned by Moses, as was before alledged.

alledged. Trust not to thy strengthe afterwarde, when thy ennemy is settled, if thou haue no strengthe to resist his begynnynges, no more the thou canst ouercome a canker, that hath ouerrunne many membres. That God would not haue you to truste to your force of men, townes, or castels, there is enough exâples, that you both haue felt to your greife. And I can not write without murnyng. For how litle auayled the multitude, and stowt courage of you (dear Brethré of Scotlād) att Musselburgh, or Pinkefield, the carcasses alas of many thousands, who that day fell in the edge of the sworde, may teach you. And how vaine be all strengthes, (be they iudged neuer so stronge, or inexpugnable) lett Calice lately taken admonish you.

But I do leaue such exâples to your considerations to teache you to call to the liuinge Lord, who offereth hym selfe, as a mercifull father vnto you, still calling you to repentance by wordes, by writtinges, and most gentle corrections, if ye will not be harde harted.

Yet here haue we to lamēt the miserable state of mākynde, which is so seduced by the subtile serpēt, that he can not know his miserie, when he is admonished, nor perceauce his perdition, when it draweth so nere. When the seruantes of God set

furthe his trueth, they are charged to trouble realmes, and countries, as was Elias: when they warne men not to ioyne handes with wicked kinges and princes, they are counted traitours, as was Esaias and Ieremias. Such is mannes malice. But if there be a God, that is fyrst of all to be sought, and without whome nothing can be profitable vnto vs, but without hym all thinges are vnhappie and accursed: if the kingdome of God and the righteousnes thereof must fyrst be sought, and then all thinges shall be ministred: if our heauenlie kinge must before man be obeyed, then all such doctrine, as calleth vs from man to God, is easie to be perceaued, and ought not to be resisted. Wherefore I do admonish and exhorte you bothe in the name of the liuinge God, that how so euer you haue hitherto shewed your selues the seruants of men to beare and to flatter with the worlde, that now ye learne in goddes cause to despise the faces of men, to bend your selues against this wicked world, neither regarding the visars of honours, vaine titles nor dignities any further, then they seke God his onelie glorie. For his glorie will he not suffer to be contemned for any cause. No he will powre contempt on those princes, that striue against his trueth: but those, that
glorifie

glorifie hym, will he glorifie. And what kingdome, realme or nation so euer it be, that will not seke to sanctifie his name, they shall in the day of goddes greuous visitation, which is now at hand, be vtterly cōfounded, theyr strēgth shalbe straw, theyr honours shall be shame, and all their idolatrous preestes, in whose lies they delyte, togither with their idols, with whome they are bewitched, shall be stubble and brymstone to burne togither, whē the wrathe of the Lorde of hostes shall set them on fier. The preestes shall not saue, theyr goddes, nor the goddes their worshippers, but both alike accursed shall thē perish for euer. And thoghe our mercifull father hath longe suffred heretofore in the tyme of ignorāce, yet now in the ende of the world he calleth all people so plainly by his worde to repentance, that he must nedes take spedie vengeance, if his callinge be contemned: especially because the day can not longe be delayed, wherein he hath determined to iudge all people and nations of the whole world, and to put an end to wickednes.

Wherefore to conclude, behold, your onlie remedie remaineth to repent your tyme of ignorāce, of stubburnnes, of cruel tie, of idolatrie, wherein ye haue so long continued. And now with all diligence

TO ENGLAND

to seke for knolledge of the worde of God, and opely to professe the Ghospell, which is the power of God, whereof ye ought not to be ashamed. Cease at the last from your olde stubburnnes, wherbie ye haue deserued vengeance, and labour in the vineyarde with all mekenes, that ye may receaue mercie and grace: cease from your crueltie against Christes membres, and learne to suffer for Christes sake, if ye will be true Christians: banishe all idolatrie and popishe superstition from amongst you, els can ye haue no parte in Christes kingdome, no more then Christ can be partaker with Antichrist. Pray to the Lorde of hostes and armies to giue you the courrage, strengthe, and meanes. The Lords arme is not shortened now, no more then of olde. Be stronge therefore in the Lord for the defence of the trueth, thogh all the worlde ryse against itt. Now when the battaile is fierce against the liuinge God for dead idols, (euen for the vile wafercake, the most vaine idol, that euer was) against the Ghospell of Christe for the inuentions of Antichrist, against Christes membres for Popishe ceremonies, can any of you, that wil be compted gods children, styll halt of bothe handes? If that cake baked in yron tonges, not able to abyde a blast of winde, be the eternal God,

folow

folow it: but if he only be God, that hath created the heauens, abhorre suche vile idols, that haue no force to saue the selues: if Christes Ghospel and doctrine be sufficient to saluation, and by receauing of it ye are called Christians, away with all Antichristes inuentions broght into your Romish churches: if you hope to haue any partewith Christ, cherishe his mēbres and maintaine the against their ennemies the papistes, ad the bishoppe of Rome the verie Antichriste. What strengthe, what force, what power, what couंसil so cuer ye haue of God, bende all to this ende and purpose, as yewyll make answer to your heauēly kīg for the talent receaued. If you haue no regarde of those pρίcipal pointes, which only, or chiefly should be before your eyes, go to with your forraine mariages, ioyne Frāce to Scotlād, and Spayne to England, if it be possible, yet shall ye all be confounded. The Lord shall plage you one with an other, vntill you be consumed, your strēgth, wherein ye trust, shall be shake to naught, your courage shalbe cowardise, your wisdom shall be folie, ad the Lord of hostes by your ruine ad destructiō will be renowned ad praised, ad his iust iudgemēts through owt the earth shalbe honoured ad feared. Where of the contrarie if you will maintaine Gods trueth in the earthe, he

will receaue you as his children into the heauens, if you confesse his Christe before this wicked generation, Christ shall confesse you before his father in the heauens, in the presēce of his angels. But if you persiste stubburnly to banishe goddes worde, and his sonne Christ in his membres furth of your earthlie kyng domes, how cā ye loke for any parte in his heauēlie kingdome? muche more if ye continue to murther his messigers, what cā ye loke for emōgst your selues, but that ye shoulde digge one ī anothers bellie to be your own murtherers? So that if ye wil stil remaine after all these admonitiōs in your murthers and idolatries, be suer, that in this worlde ye shall haue enoghe of your idolatries, and you shalbe filled with bloody murthers aud in the end ye shall be iudged without the

Reuel. 21.

gates of the heuenlie Ierusalem amongest the dogges, enchaunters, hooremōgers and murtherers and idolaters with all those, that loueth lies. But he, that ouercometh all these, shall inherit all thinges, and I will be his God, saieth the Lord, and he shall be my sonne. Where as the fearefull in gods cause

cause, the vnbeleuing, the abominable, the murtherers, hooremongers, forcerers and idolaters shall haue their parte in the lake, that burneth with fier and brymstone.

Lo here is the choise of life and deathe, of miserie and welthe offred vnto you by gods mercies, and the meanes how yow may winne goddes fauour opened, wherebie onely ye may preuaile against your enemies. God graunte you heartes to answer as the people did to Iosua offering the lyke choyse. God forbyd (say they) *Ios. 24.* that we shoulde forsake God, we will serue the Lorde our God and obey his voice, for he is our God.

And we your banished brethren by the power of God to prouoke you forward, will thus pronounce with Iosua.

That we and our families will serue the Lorde God, thoghe all natiōs runne to Idols, thoghe all people do persecute vs. We knowe that Satan hathe but a shorte tyme to rage, and that Christe our captaine right spedely will crowne his souldiours, to whome, as he is the eternal God with his father, be all honour and glorie for euer and euer. So be it.

IOHN KNOXE TO THE
READER.

BEcause many are offended at the first blast of the trompett, in whiche I affirme, that to promote a woman to beare rule, or empire aboue any realme, nation or citie, is repugnant to nature, contumelie to God, and a thing moste contrariouse to his reuealed and approued ordenāce: and because also, that somme hath pomised (as I vnderstād) a confutation of the same, I haue delayed the second blast, till suche tyme as their reasons appere, by the which I either may be reformed in opinion, or els shall haue further occasion more simply and plainly to vtter my iudgement. Yet in the meane tyme for the discharge of my conscience, and for auoyding suspitiō, whiche might be ingendred by reason of my silence, I could not cease to notifie these subsequent propositiōs, which by Gods grace I purpose to entreate in the secōd blast promised.

It is not birth onely nor propinquitie of blood, that maketh a kīge lawfully to reign aboue a people professing Christe Iesus, and his eternall veritie, but in his election must the ordinance, which God hath established, in the election of inferiour

inferiour iudges be obserued.

2 No manifest idolater nor notoriousse transgressor of gods holie preceptes ought to be promoted to any publike regiment, honour or dignitie in any realme, province or citie, that hath subiected the self to Christe Iesus and to his blessed Euágil.

3 Neither can othe nor promesse bynd any such people to obey and mainteintyrantes against God and against his trueth knowen.

4 But if either rashely theyhaue promoted any manifest wicked personne, or yet ignorantly haue chosen suche a one, as after declareth hī self vnworthie of regiment aboue the people of God (and suche be all idolaters and cruel persecuters) moste iustely may the same men depose and punishe hī, that vnaduysedly before they did nominate, appoint and electe.

M A T T H. VI.

If the eye be single, the whole
body shalbe clere.

PSALME OF DAVID,
XCIIII, turned in to metre,
by W. Kethe.

OLorde sith vengeance doth to thee,
and to none els belonge:
Now shewe thy self (o Lorde oure God),
with speede reuenge oure wronge.

Arise thow great iudge of the worlde,
and haue at length regarde,
That as the prowde deserue and do,
thow wilt them so rewarde.

How longe (o Lorde) shall wicked men
triumphe thy flock to flea?
Yea Lorde, how longe? For they triumphe
as thoghe, who now but they.

How longe shall wicked doers speake,
their great disdaine we se,
Whose boastig prowde doth seem to threat
no speach but theirs to be.

O Lorde they smite thy people downe,
not sparinge yonge or olde:
Thine heritage they so torment,
as strange is to beholde.

The widdowe and the stranger both
they murder cruelly:
The fatherlesse they put to death
and cause they know none why.

And yet saye they: tush, tush, the Lorde
 shall not beholde this dede,
 Ne yet will Iacobs God reuolue
 the thinges by vs decreed.

But now take hede ye men vnwise,
 amonge the folke that dwell:
 Ye fooles (I saye) when will yewe
 or vnderstand this well?

He that the eare did plante and place,
 shall he be slowe to heare?
 Or he that made the eye to see,
 shall he not see most clere?

Or he that whipte the hethen folke,
 and knolledge teacheth men,
 To nurture such, as went astraye,
 shall he not punishe then?

The Lorde oure God, who mā did frame,
 his very thoghts doth knowe,
 And that they are but vile and vaine,
 to him is knowne also.

But blessed is that man (o Lorde)
 whom thou doest bringe in awe,
 And teacheſte him by this thy rodd
 to loue and feare thy lawe.

That patience thou mayſte him geue
 in tyme of troubles great,
 Vntill the pitt be digged vp
 th'ungodly for to eate.

For why, the Lorde will neuer fayle
his people, whiche him loue:
Ne yet forsake his heritaunce,
whiche he doth still approue,

Till righteousnes to iudgement turne,
as it must be in dede,
And such as be full true in hearte
to folowe it with spede.

Who now will vp and rise with me
against this wycked bande?
Or who against these workers ill
on my parte stowte will stande?

Yf that the Lorde had not me holpt,
Dowtleffe it had bene done,
To witt, my soule in silence broght,
and so my foes had wonne.

But thogh my foote did swiftly slide,
Yet when I did it tell,
Thy mercie (Lorde) so helde me vp,
that I therewith not fell.

For in the heapes of sorrowes sharpe,
that did my hearte oppresse,
Thy comfortes were to me so greate,
they did my soule refreshe.

Wilt thou (vaine man) haue ought to do
with that most wicked chaire,
That museth mischiefe as a lawe
with out remorse or feare?

Against the foules of righteous men
 they all with spede conuent,
 And there the gilltlesse blood condemne,
 with one most vile consent.

But my refuge is to the Lorde
 in all these daungers deepe,
 And God the strength is of my truste,
 who allwaies dothe me keepe.

He shall rewarde their wickednesse,
 and in their wrathe them kill,
 Yea, them destroye shall God oure Lorde,
 for he bothe can and will.

FINIS.

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 history of the world, and to a description of the
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 the beginning of time to the present day.

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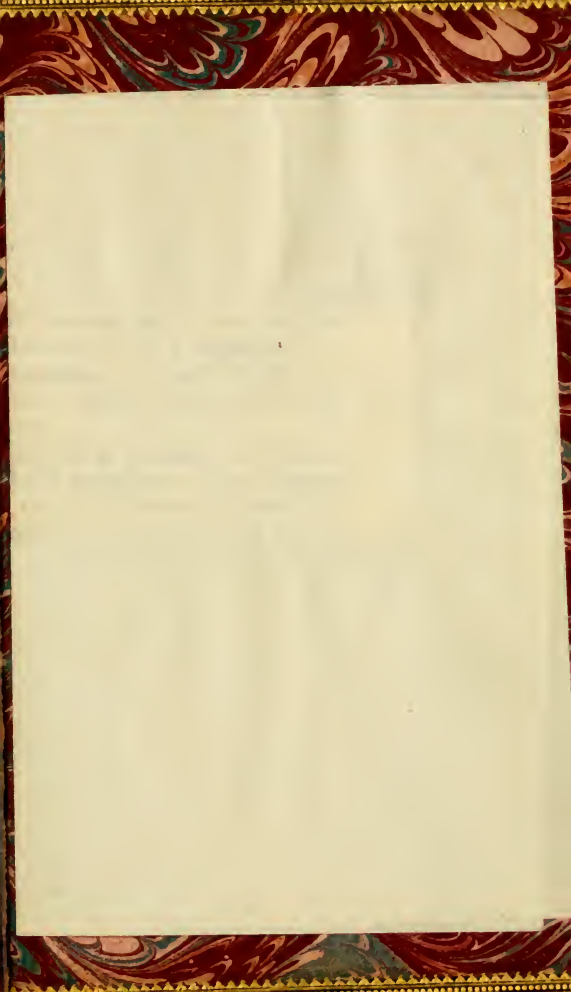
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